



Digitized by the Internet Archive
in 2015

The Outlook of Missions



VOLUME XX

NOVEMBER, 1928

NUMBER 11

Looking Toward China

THIS picture was taken from the roof of the Schaff Building, Philadelphia. The time was during the special meeting of the Board of Foreign Missions, held July 24, 1928, when a group of our missionaries home from China was present, and with Dr. William E. Lampe as guide, had a bird's-eye view of the City of Brotherly Love. City Hall, with its benign figure of William Penn, held the center of attraction.

Since then an invitation has come from our China Mission, asking for the return of nine of the missionaries now in America, with the approval of their Chinese associates in the work.



The

Reformed Churchmen's Congress

will be held in

Harrisburg, Pennsylvania

in Salem Reformed
Church, on

November 21, 22, 1928

The subjects for discussion
will be

Great Themes Which Interest Men

The majority of those
attending the Congress
should be

Young Men

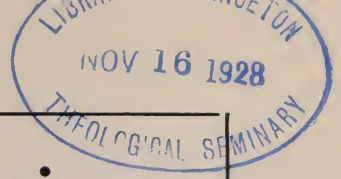
who will become the
leaders in their own con-
gregations.

Send your registration (with fee of \$2.00) to

Laymen's Missionary Movement

316 Schaff Building, 1505 Race Street

Philadelphia, Pennsylvania



The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

CONTENTS FOR NOVEMBER

THE QUIET HOUR..... 482

GENERAL

A Message to the Men of Our Church..... 484
Every Man's Duty to Propagate His Religion..... 485
Men at the Helm..... 486

HOME MISSIONS

Home-life Among the Hungarian People..... 487
A Church Without Debts..... 488
Notes 489
Hungarian Notes 490
Group Dinner Conferences..... 491
Hungarian Church Work..... 492
A Glimpse of the America to the South of us (Continued)..... 496
Observations of the Treasurer..... 498
The Horizon of the Crusader..... 499
Program of Social Justice..... 499

FOREIGN MISSIONS

The New Outlook in Foreign Missions..... 501
My Purpose and Work in Japan..... 506
Mahatma Gandhi and Christianity..... 507
Sketch of the Life of Hon. M. Oshikawa, M. P..... 508
Thousands of Preachers in Indian Revival..... 509
"It Shall Be Done"..... 510
A Letter from Miss Martin..... 511
Our Young People..... 512
Children's Corner 514

THE WOMAN'S MISSIONARY SOCIETY

Signs on the King's Highway..... 515
Conqueror of Palestine Prays for Peace..... 516
At the Treaty Signing..... 516
Eastern Synodical Missionary Home..... 517
A Forecast of the Hickory Plan..... 517
"Kuling, the Summer After Evacuations"..... 518
South America, the Land of Contrasts..... 519
Poems—Difficulties of City Life..... 525
Literature Chat 526
Around the World with the Thank-Offering..... 527
Girls' Missionary Guild..... 528

SUBSCRIPTION ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions," Room 310, Schaff Building
Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

The Quiet Hour

JULIA HALL BARTHOLOMEW

Wherewith shall I come before the Lord, and bow myself before the high God?

—MICAH 6.6

"With gratitude we offer today our Thanksgiving, and invoke the continuance of the heavenly benediction upon our native land, our institutions, our homes, and our lives."

Pray for the gift and spirit of praise! Exercise thyself in the art and habit of praise! It is well if we can put on the garments of praise before we draw near to God, but surely we should never leave His presence without them.

—C. H. SPURGEON.

"A change
Was wrought in me: the throng
Of dusty cares, hopes, pleasures, prides fell off,
And from a sacred solitude I gazed
Deep, deep into the liquid eyes of life."

"Show us, O Lord, how we may use our lives for Thee! Give us Thy gracious guidance as to the ministry in which we can best serve Thee and our fellowmen!"

May Thy mercies be our daily song, and may the light of Thy countenance in this world of power and beauty move our hearts to great thankfulness and a sweet trust.

—RUFUS ELLIS.

In the daytime when
There were no stars, he fared beyond the ken
Of earth-bound minds, and sought some cloud
afar.

—LEIGH MITCHELL HODGES.

With grateful hearts we lay at Thy feet the folded hours when Thou knowest us, but we know not Thee; and with joy receive from Thy hand once more our open task and conscious communion with Thy life and thought.

—JAMES MARTINEAU.

O God, we thank Thee for our lives. We thank Thee for our bodies, for the strength of our limbs, and for our minds. We thank Thee for our souls, for the perception that feels Thee near to us, and knows that our bodies are even now the temple of Thy Holy Spirit.

—J. LESLIE JOHNSTON.

Great hills that fold above the sea,
Ecstatic airs and sparkling skies,
Sing out your words to master me—
Make me immoderately wise.

—JOHN DRINKWATER.

Let us gather knowledge and power, let us communicate and learn to co-operate, let us lay hands on life and fate. Let us at any rate make the attempt.

—H. G. WELLS.

We praise Thee, O God, our Creator; unto Thee do we give thanks, O God, our exceeding Joy, who daily pourest Thy benefits upon us.

—SIMON PATRICK.

"The thanks of our hearts unto Thee,
O God, who hast given it all,
Who art known in it all."

"May the Lord Jesus Christ, who is the splendor of the eternal light, remove from our hearts all darkness, now and forevermore."

"For the rich, warm, generous Silence
We thank Thee,
Wherein our souls,
Stunted and shriveled and starved
In the arid desert of everyday hurry and strain,
May rest and quietly grow, and expand
Upward to Thee."

I thank Thee, O my Light, that Thou didst shine upon me; that Thou didst teach my soul what Thou wouldst be to me; and didst incline Thy face in pity unto me.

—ST. AUGUSTINE.

Give us all grace to serve Thee in our appointed place, rejoicing before Thee to Thy praise.

—CHRISTINA ROSSETTI.

I have nothing that I have not received. I belong to a glorious heritage, and I have a great privilege. I am a guest of God.

—JOHN GARDNER.

The Prayer

WE thank Thee, O our God, that even in these days Thou art still at work in human hearts! With Thy still small voice Thou art doing more than we know. Amen.

The Outlook

VOLUME XX
NOVEMBER, 1928
NUMBER 11

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

A Call To Laymen!

That two red letter days are being prepared for laymen and pastors of the Reformed Church is indicated by the program for the Reformed Churchmen's Congress, which is to be held in Harrisburg, Pa., on November 21st and 22nd. A number of distinguished and able speakers have accepted invitations to address the Congress. Among the best known of these men outside of the denomination are: Samuel M. Cavert, General Secretary of the Federal Council of the Churches of Christ in America; Bishop Paul Jones, J. Campbell White, Secretary of the Men's Church League; Dr. Luther E. Lovejoy, of Chicago; Samuel R. Boggs, one of the leading manufacturers of Philadelphia and for many years the head of the Gideons, the organization which has distributed hundreds of thousands of Bibles in hotels in all parts of the world; Charles E. Beury, President of Temple University; Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew, and Hon. Setsuzo Sawada, Counselor of the Japanese Embassy in Washington, D. C., who since last June, when Ambassador Matsudaira accompanied his daughter to Japan to marry the brother of the Emperor, has been acting Ambassador to the United States.



REV. SAMUEL M. CAVERT,
D.D.

TWO PROMINENT SPEAK-
ERS AT THE CONGRESS



HON. SETSUZO SAWADA

A Message to the Men of Our Church

Dear Brethren:

Twenty years ago, or to be accurate, on December 15, 1908, a group of fifty-three laymen, representing fourteen Classes of the Eastern, Potomac and Ohio Synods, assembled in Salem Church, Harrisburg, Pa. The object was, as defined by the General Synod at York, Pa., in May, 1908, "to plan for the organization of the men of the Reformed Church in a movement for the deepening of interest in the spread of the kingdom in all lands." Among the men present was Dr. William E. Lampe, who was the directing spirit then, as he has been ever since, in marshalling *the man power* of our Church for the extension of our Redeemer's kingdom in all the world.

Most of the men who met at that initial meeting were strangers to each other. They were of the same household of faith, but they had never been brought together to pray and to study the work of the Church as they saw it then. And they came to know one another as brethren and to realize "The fellowship of kindred minds is like to that above." All of them found in that sanctuary a divine blessing which proved an enrichment of their spiritual lives. Frequently men have told me, that they caught there a new vision and a fresh inspiration in the service of the Master.

Plans were laid then for that epoch-making event in our Church's history, the First Convention of the Laymen's Missionary Movement, which was held in the same church, March 16-18, 1909. At that memorable Convention, 706 delegates were present from 34 Classes. No voice or pen can tell of the impressions that were made upon the men who came eager to know, earnest to discuss, and enthusiastic to put into the earliest possible execution the things that in God's name should be done. Speaking of that gathering, one pastor said, "We are writing a new history of the Reformed Church." A lawyer made the confession, "This Convention has shown me that I am a member of an organization which purposes to stand together and work together for the extension of the kingdom in the wide world." A professor closed his inspiring address with the question: "Is it too much to claim that the Laymen's Missionary Movement, if given free scope, will veritably effect a new birth in the Reformed Church in the United States?" The writer gave it as his impression, "If the hopes that were kindled, the aspirations, the resolves, will ever come to fruition, it will stir the Church from the center to the circumference!"

Our Church has made commendable progress during the past score of years. We should be thankful, but we must not be satisfied. Here are the statistics as they appear in the Almanac and Year Book for 1928:

	1908	1927
Ministers	1,179	1,330
Members	289,328	351,926
Benevolent Contributions.....	\$401,924	\$1,629,961

Let us meditate upon these figures, and then look up to heaven, whence cometh our help, and resolve to do better in the coming years.

Historians will appraise the past 20 years as the most formative in our Nation, and I believe the same is true also of our denomination. Forces are now at work and influences set in motion which will greatly aid the growth of our Church. But we must utilize them. Ours is the responsibility of the present hour. The past is gone. The future awaits us. Now is the time for action.

That the men of our Church may again enjoy each other's fellowship after a spiritual manner, restudy the task of the Church and how best to accomplish it, the Laymen's Missionary Movement is affording them the rare privilege of attending the Reformed Churchmen's Congress in Salem Church, Harrisburg, Pa., on November 21-22, 1928. Alas! the brevity of the time to think and plan and pray for the divinity of the task!

This message is sent forth to the men of our Church with the earnest hope that they will gather in large numbers and get the full benefit of the feast of good things

in store for them. Here is a new opportunity for them to gain the latest information for the fulfillment of our Saviour's last and greatest command to His followers. The work to be done by the Church can only be done by the active and hearty co-operation of all our laity. To this task the Lord beckons you, and for a better understanding of it the Men's Congress invites you.

"Ye that are men now serve Him!"

Most cordially yours,

ALLEN R. BARTHOLOMEW,

President of the General Synod.

Philadelphia, Pa.

Every Man's Duty to Propagate His Religion

By ROBERT E. SPEER

ANY man who has a religion is bound to do one of two things with it: change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away.

This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is the business of every common man. Where did I come from? What am I here for? Whither am I going? These are questions which confront every man. They are no more real to a minister than they are to a merchant or a marine. Every man must answer them for himself. And the answer that he gives them determines his religion. There is no proxy religion. Each man has his own. If he hasn't, he has none. No other man can have it for him. And if he has his own, then he must propagate it if it is true, or repudiate it if it is false.

The command to evangelize the world was not given by our Lord to apostles only or to those whom the apostles might centuries later be claimed to have commissioned for such work. It was given to all believers. "Every disciple was to be a discipler," as Dr. Gordon used to say. Whosoever heard the good news was to pass it on to the next man and he to the next.

The idea that the world or any one land is to be evangelized by one section of the Christian body, the other sections being exempt from all duty of propagation of the faith, is preposterous for many reasons, chiefly because a faith that does not make every possessor eager to propagate it is not worth propagating and will not

be received by any people to whom it is offered. The religion that would spread among men must be offered by man to man and its power seen in dominating the lives of all its adherents and making them eager for its dissemination. No propagation of a profession, essential as a distinct teaching and leading class may be, will ever accomplish what can be accomplished by a great mass of common men, who preach Christ where they stand, in home, office, road, or shop.

"In the list of Indian missionaries of Mohammedanism published in the journal of a religious and philanthropic society of Lahore," says Arnold in "The Preaching of Islam," "we find the names of schoolmasters, government clerks in the canal and opium departments, traders (including a dealer in camel carts), an editor of a newspaper, a bookbinder, and a workman in a printing establishment. These men devote the hours of leisure left them after the completion of the day's labor to the preaching of their religion in the streets and bazaars of Indian cities, seeking to win converts from among Christians and Hindus, whose religious belief they controvert and attack."

This is what constitutes the power of Islam. With no missionary organization, with no missionary order, the religion yet spread over Western Asia and Northern Africa and retains still its foothold on the soil of Europe. Where the common man believes his religion and spreads it, other men believe it, too.

The minister is to be simply colonel of the regiment. The real fighting is to be

done by the men in the ranks who carry the guns. No ideal could be more non-Christian or more irrational than that the religious colonel is engaged to do fighting for his men while they sit at ease. And yet perhaps there is one idea current which is more absurd still. That is that there is to be no fighting at all, but that the colonel is paid to spend his time solacing his regiment or giving it gentle, educative instruction not destined ever to result in any downright manly effort on the part of the whole regiment to do anything against the enemy.

Laymen are bound to propagate their

religion by speaking about it, by preaching it in fact. When one man meets another in a railroad train and speaks of Christ to him, it is as legitimate a type of preaching as the delivery of a set discourse by another man from a pulpit in a Church. Telling men the gospel, explaining what Christ can be to a man, is preaching as scriptural as any preaching can be made. It makes no difference if it is done haltingly. A broken testimony from a laborer to his friend is likely to be more effective than a smooth and conclusive Sabbath morning sermon.—*Federal Council Bulletin*.

Men at the Helm

IT seems that between the least and the greatest among men there is a gulf fixed, as though leaders were men apart from the habit and fashion of common humanity. Yet history and experience prove otherwise. When Fate contrives a crisis of calamity or necessity, men rise out of the common stock suddenly rich in strength and wisdom. Ordinary men are discovered to be capable of greatness and common men reveal their right to dignity and distinction. So often has this happened in our own national history that it is beyond the probabilities of mere accident.

How are men made for leadership? In part they are born for it, yet their heritage differs not greatly from the common stock of humanity. Partly they are created by the emergency which calls for them or by the opportunity which touches the secret springs of their powers. Partly they are

built up by small things to be capable of great things. Yet none of these declares the secret of the supremacy of true leaders of men.

The stuff which gives stature to the great man comes not alone from within him. Much of it is conferred upon him by his fellows. They turn over to him their own loyalty, their labor, their strength. They put power into his hands. He becomes the symbol of other men's hopes, convictions and purposes; his strength is magnified and his spirit upheld by the gifts of those that follow him.

As best we can we put good men at the helm of our affairs. Into their hands we give power and on their shoulders we place responsibility, dignity and honor. Those that use such gifts with wisdom and humility earn title to leadership among men.—*Public Ledger*.

Fritz Kreisler on Christian Stewardship

"I was born with music in my system. I knew musical scores instinctively before I knew my A, B, C's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music.

"I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement.

"I am constantly endeavoring to reduce my needs to the minimum. I feel mor-

ally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!"

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Home-life Among the Hungarian People

LET us go into the homes of these people. There is something characteristic about these homes. Many of them are enclosed by a fence, and we enter through a gate, which seems to indicate the rural spirit that still remains. The houses are usually well kept. When we enter them we find that they are clean and well furnished. The Hungarian people are strong on color. The rugs and tapestries and hangings, the paper on the wall, all are of a rich color. The walls are usually decorated with pictures, many of which are of a historic character. Portraits of great heroes, like Rakoczi, Kosuth, Bocsy, Zrinyi, are found in many homes. Practically every minister's home has a picture of John Calvin. Pictures of the great Hungarian poet, Petofi, the one hundredth anniversary of whose birth was celebrated for six months in Hungary last year, are frequently displayed. An air of hospitality prevails. You are always offered something in the form of refreshments. One feels instantly at home. Usually a piano, an organ or some other musical instrument is found there. Many of these people have musical or dramatic ability. In some families the parents and the children can play a variety of musical instruments, and they spend their time singing and making music. The table is always well supplied. They are good liver. They eat rich, substantial food and an abundance of it. One seldom finds butter on the table, because the other food abundantly supplies its qualities. Soup is a favorite dish at their principal meal. It is not unusual to find two or three different kinds of meat at the same meal. The proverbial Hungarian goulash is in evidence, which, however, is different from that which is offered in American restaurants. There is also stuffed cabbage, fried chicken, pork, paprika, fish, retes and many kinds of pastry. Before

the days of the 18th Amendment wine was the favorite beverage in connection with their meals.

In true apostolic fashion, the minister is especially "given to hospitality," but his people co-operate with him in making this possible. Let us imagine ourselves to be guests for a night in a typical Hungarian minister's home. We shall find our own room all ready for our comfort. Everything is arranged for our convenience. The bed is immaculately clean. If our visit is during the winter time, we shall find the old-fashioned feather bed, which is used for a covering, and it is usually one-fourth too short. The principal pillow covers at least one-third of the bed, and on top of it is another small pillow, about twelve inches square. These pillows and coverings are constituted of the finest goose-down and feathers. It is getting close to eight o'clock in the evening, and it is their dinner time. They do not eat as early as most Americans do. When we are ushered into the dining room our eyes behold a well-laden table with spotless linen. A beautiful centerpiece, richly embroidered in brilliant colors, covers the entire length of the table. At the head of the table sits the guest of honor, and the minister sits at the other end of the table with his wife by his side. The children, if there are any, and in the majority of cases there are a goodly number of them, are at their places. In some instances they have a table by themselves in the same room. Generally there is also present the Curator, who is the chief elder in the congregation, and he relieves the pastor by attending to the more material features of the feast. Sometimes other members of the Consistory are present. There is an abundance of help in the kitchen. Usually the good women of the congregation come to the assistance of the pastor's wife on such occasions. After

the blessing has been asked, the meal is served in courses: soup, pickles, fried meats, stuffed cabbage, seasoned with paprika, roast chicken, vegetables, pastry and coffee. There is all the time for social fellowship. No one is in a hurry. There are no other appointments for the evening hurrying us away. But at last we are done eating and now every guest shakes hands with the pastor and his wife and the members of his family, to express gratitude for the bounties received. The children kiss the hands of father and mother in grateful recognition of what they have received at their hands.

“The cheerful supper done

 The parent pair their secret homage pay,
 And proffer up to Heaven the warm request,
 That He, who stills the raven’s clam’rous nest,
 And decks the lily fair in flow’ry pride,
 Would, in the way His wisdom sees the best,
 For them and for their little ones provide;
 But, chiefly, in their hearts with grace divine preside.”
 —From “Glimpses Into Hungarian Life.”

A Church Without Debts

THIS is what the Rev. Stephen Borsos, the Traveling Missionary among the Hungarians in southwestern Pennsylvania and West Virginia, calls the little Hungarian Church recently purchased at Uniontown, Pa. Work among the Hungarians in Uniontown was first started by the Presbyterian Church in 1908, when a pastor was sent to them and a brick church on S. Connellsville Street was built. However, difficulties arose and the church was sold at Sheriff’s sale. The group of Hungarian people were without a pastor for two years, when the Hungarian Conventus sent a traveling missionary, but he was not successful in reorganizing the congregation. In 1914 the Board of Home Missions of the Reformed Church was asked to take charge of the work. This the Board con-

sented to do and sent Rev. Alex. Radacsy to become the pastor. He rendered excellent service during the four years of his pastorate, bringing the membership up to 200. Mr. Radacsy was followed by Rev. Andor Harsanyi, who continued the work for another four years, during which time a church was purchased costing \$28,000. However, the “strike” at Uniontown developed and many of the members were forced to move away, leaving only 14 active members, who were not able to support a pastor, and therefore, Rev. Andor Harsanyi was obliged to seek another field. However, in November, 1922, the Board of Home Missions decided to employ a Traveling Missionary for that entire section, in the person of Rev. Stephen Borsos, who serves Uniontown, Pa.; Morgantown, W. Va.; Clarksburg, W. Va., and vicinity; Berysburg, W. Va., and Galloway, W. Va. In addition to supplying these points with services, Rev. Mr. Borsos, during each Summer, has been conducting six Daily Vacation Bible Schools, with the help of an assistant during the period.

As the Church in Uniontown was too large for the depleted membership, it was decided to sell the same to the city for a library. With the proceeds the congregation was able to pay all its debts and purchase a small church for \$6,500 (a picture of which appears in this issue of THE OUTLOOK OF MISSIONS) and have sufficient money left to build a parsonage. In Morgantown, W. Va., there is a



REV. STEPHEN BORSOS, TRAVELING MISSIONARY AMONG THE HUNGARIANS, AND HIS FAMILY

little frame church, which was purchased for \$2,800, and which is clear of debt. Many of the people in the community, however, have moved away, because of the trouble in the coal mines, and there are only about 100 families left.

In Clarksburg, W. Va., and vicinity, the working conditions have been very bad. The coal company has cut the wages 65 per cent, and consequently most of the white miners are moving away, so that there is very little future for a Hungarian work in this vicinity, where there are about 4,000 colored people in a district covering about 120 miles. The entire work in this section will probably have to be reorganized. It is very difficult to get the work in this district served by Rev. Mr. Borsos on a permanent basis, because of the fluctuating population, due to conditions in the coal mines, but Mr. Borsos is rendering a fine service to his fellow-countrymen and is a most loyal minister of the Reformed Church in the United States.

B. Y. S.



MAGYAR REFORMED CHURCH,
UNIONTOWN, PA.

NOTES

THE annual meeting of the Home Missions Council will be held at the Chalfont-Haddon Hall Hotel, Atlantic City, N. J., January 8th to 11th, 1929. This body represents the Home Missionary leaders in about thirty different denominations, who come together for counsel and fellowship.

* * *

The Federal Council of the Churches of Christ in America will hold its quadrennial meeting in Rochester, N. Y., December 5th to 12th. This meeting also marks the Twentieth Anniversary of the organization of the Federal Council. The morning session of each day will be devoted to the consideration of the Church in its relations to the rural community, to the city, to the commingling races, to the industrial order, and to the Missionary movements. The Reformed Church will be represented by its delegates who have been appointed by the General Synod.

* * *

Plans for a nation-wide Home Missions Congress are being extensively made by special committees char'ged with respective responsibilities. The Congress will

be held in 1930, in Washington, D. C. It will be the greatest gathering of Home Mission leaders and workers that has ever assembled in America.

* * *

Rev. E. E. Leiphart has taken charge of the Mission at Ogontz Avenue and Wooster Road, Philadelphia. At present the services are held in a rented house, but a contract has been awarded for the erection of a suitable parsonage which shall also, for the time being, serve as a meeting place for the congregation. In due course of time the church proper will be erected.

* * *

The campaign for funds to erect the Sunday-school building for St. Stephen's Mission, York, Pa., under the leadership of Mr. H. H. Patterson, resulted in securing \$15,000 in pledges to be paid within three years. Mr. Patterson has been conducting very successful financial campaigns for the Board of Home Missions in Kenmore, Ohio; Wilson Avenue, Columbus, Ohio; Grace, Buffalo, N. Y. Other Missions are making arrangements to utilize his services in the near future.

Five of our Mission Churches were dedicated within the last few months: Sharpville, Holsopple, Homestead and Larimer, Pa., and St. David's, Dayton, Ohio.

* * *

Rev. Henry L. Krause, pastor of the Church of the Ascension, Pittsburgh, Pa., reports a most encouraging outlook for the Fall and Winter. A large leadership training class has started its third year. A drive is being put on to wipe out the debt on the parsonage by next August.

The First Reformed Church of Burlington N. C., of which Rev. H. A. Welker is the missionary, has started work on its new Sunday-school unit. This building, when completed, will be a wonderful help to the work.

* * *

A City-wide Fall Church Program was recently conducted in Terre Haute, Ind., under the direction of Rev. Guy H. Black. Bethany Mission, served by Rev. W. E. Huckeriede, cooperated with this movement.

Hungarian Notes

Rev. Ladislaus Tegze, pastor of our Hungarian Church at Passaic, N. J., will celebrate the Fiftieth Anniversary of his ordination to the Christian ministry during the month of December. The Board of Home Missions extends hearty greetings to this aged servant in the Church on this anniversary occasion.

* * *

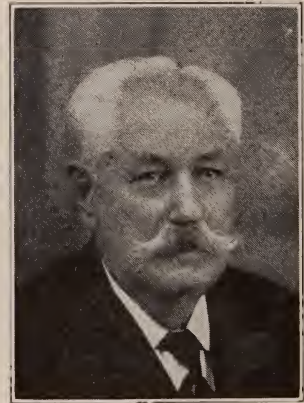
Mrs. Eugene Boros, the wife of the President of our Western Hungarian Classis, has been seriously ill for several months. Hopes are entertained for her speedy recovery and the prayers of the Church are offered in behalf of her and her family.

* * *

Rev. John B. Szeghy, of Springdale, Pa., President of our Central Hungarian Classis, has received a call to the Hungarian Church at Milwaukee, Wis. He entered upon his work there on October 15th.

* * *

Rev. A. Radacsy is the new pastor of the Hungarian Church at Racine, Wis. Rev. Andrew Fekete has taken charge of the work at Kalamazoo, Mich., recently served by Rev. Stephen Virag. The Hungarian Missionary at Gary, Ind., Rev. Michael Kovacs, intends to go to Jugo-



REV. LADISLAUS TEGZE

slavia and take charge of a congregation at Zombar.

* * *

One hundred and thirty-five pupils were enrolled in the Daily Vacation Bible School, conducted by Rev. and Mrs. Joseph Urban, in the Hungarian Mission at Fairfield, Conn. Since the portable chapel was erected for this congregation, several years ago, they have been continually improving and beautifying their property and have just recently laid 95 square feet of sidewalk around the church and parsonage.

One of the big tasks of the Home Mission enterprise in America is the proper attitude towards and the friendly care of the foreigner in our midst. There are fourteen million foreign-born and twenty million others of foreign-born parentage in the United States. These are divided into many national and racial groups. For some of these the Reformed Church in the United States has a peculiar responsibility. Among them the Hungarians, who number 500,000, are probably most closely related to us by ties of faith and fellowship.

Group Dinner Conferences

REV. WM. F. DELONG, D.D., *Field Secretary*

AT a recent Synodical meeting the writer was asked the following question by a member of the Synod: "When will the Board of Home Missions put on a financial campaign?" This question was asked, not because the inquirer was anxious for a campaign, but because, as he put it, it is customary for each Board to have such a campaign every now and then. To the above question I answered that no special financial campaign was planned at the present time, except that the Board will do all it possibly can to assist in raising the Apportionment in full. If this were done there would be no need even to discuss such a special campaign, because then the present program could be carried out and at the same time the debt be reduced by at least \$50,000 annually, this being the amount in the budget for this item.

The Board of Home Missions at its annual meeting in July, took unanimous action to put on an *educational campaign* over the entire denomination this Fall and Winter in the interest of Home Missions. By such a campaign we do not contemplate the holding of mass meetings, where perhaps great enthusiasm is aroused for a little while, after which things drift back into the same old rut. Instead of mass meetings the plan is to hold group dinner conferences in different sections of the Church to which the ministers and key-men and women in the different congregations will be invited. These meetings will be held in a church where the group will meet around a table some evening where a light luncheon will be served. After the luncheon there will be a few short addresses, leaving ample time for conference. The last thing on the program will be an illustrated lecture showing on the screen some outstanding features of our

Home Mission work. These slides are made from regular photographs.

We hope to conduct at least about thirty of these conferences. They are being held purely to give information about the great work of Home Missions. There will be no solicitation of funds. Information must always precede action.

Perhaps to some people the term "Home Missions" does not mean very much. They have little idea of the big-ness of the job. They do not recognize the changed emphasis in Home Missions in this day and generation. They do not realize the great challenge in the work of Home Missions at the present time. The gathering of a harvest always presupposes seed sowing. This same principle is true in the work of Home Missions. Only as we know will we act.

To make these conferences successful we must have the co-operation of the pastors. We must depend upon them to get the right kind of members to these conferences. One may take it for granted that the people attending these conferences are leaders in their respective congregations. As such they will go back and like leaven, leaven the whole congregation.

The challenge to the Christian Church in this country today is loud and strong. The opportunities for Christian service are great. This challenge and these opportunities come to the Reformed Church, which is a part of the Christian Church, but for reasons only too well known they must remain unanswered.

Let us hope and pray that at these small group meetings some seed may be sown which will enable us to take a step forward in helping to establish the Kingdom of God in this country of ours.

The Reformed Church through its Board of Home Missions is spending over \$50,000 a year in the support of the Hungarian work in America. It assists in the support of pastors, teachers, deaconesses and in the erection of Church buildings. It aids in publishing a Church paper, the "Reformatusok Lapja," and supports a full-time teacher in our educational institutions at Lancaster, and a part-time teacher in the Central Theological Seminary at Dayton, Ohio, for Hungarian students.

Hungarian Church Work

By the REV. JOHN AZARY, Dayton, Ohio

(One of the most interesting addresses at the Summer Missionary Conference at Bethany Park, Indianapolis, Ind., was that delivered by the Rev. John Azary, the Hungarian Missionary at Dayton, Ohio., on the above subject. It was felt that this address should reach a wider group, and we are, therefore, very happy to give the readers of THE OUTLOOK OF MISSIONS an opportunity to read it and profit by the vast amount of information it contains.)

In speaking of the Hungarian work, I shall relate in short some historical facts as the background, state the present status of this work and speak of its future possibilities.

There are some statistical reports published by the different agencies of your and my beloved Reformed Church which you have or ought to have read. You ought to read the admirable history of the Hungarian Protestant Churches written by Prof. Balogh and translated into English by Rev. Nanassy. And by all means you ought to study the latest book, called: "Hungarian Protestantism," by Drs. Émeric Révész, Stephen Kováts and Bishop Ravasz.

When I think of the Hungarian church work here and abroad, I am reminded of a picture of the Resurrection which I saw not very long ago in one of the art galleries, the original of which—we are told—is in the National Gallery of Helsingfors, that beautiful city of the Finns. Out of the vale of tears men are creeping one after another; some are sleepily rubbing their eyes and the light blinds them; others having gained sufficient strength in their members are up above the brim; some others can already gaze at the sun; while some again have seen in the light their brethren gathered together and are setting out towards them.

With this picture we may perhaps characterize the position of the inner life of the Hungarian Reformed Church abroad and our Hungarian church work here in the U. S. A. We, too, have awakened and are gathering our scattered members; we also begin to look at the sun and enjoy the blessedness of its life-giving rays; we also seek unitedly the fellowship of our brethren who are walking in the light of the Gospel of our Lord and Master Jesus

Christ. And we feel that from this fellowship, power and blessing descend on our Hungarian Reformed Zion and on our church life in your midst where our people "Praise God from whom all blessings flow" and where our young people are reared to be good Christians and therefore good citizens of this great country.

Gone forever is the ill-conceived idea that the Magyar immigrant must remain in language and customs an Hungarian even in this country in order that thereby he might be an asset to his native land also. This idea received its greatest blow from those prominent men of Hungary who were and are still visiting the United States this year. These men hold now, as we who were bred and even educated here always held, that our duty is to be good Christians and become good citizens of this country and thereby win the respect and goodwill of the American people towards our Hungarian nation.

What are some of the historical facts that give us the background to understand more fully the Magyar; his tenacity toward the Calvinistic faith or rather the Reformed Church holding the Presbyterian system; and his apparent lack of appreciation of the home as well as of the foreign missionary enterprise? These are very important facts to keep in mind when you are dealing with our people; facts, which are gathered from the latest book mentioned above, and whose authenticity therefore cannot be doubted.

Speaking generally, the Hungarian Protestants are characterized by a deep-rooted loyalty to their historic churches. This is the outcome of the hard and often bloody struggles of the past centuries. Even if no ties of sincere religious con-

victions bind them to their churches, as is sometimes the case, yet they still cling to them out of a pious respect towards their ancestors who have suffered so much for their faith. Nothing bears a stronger testimony to the force of such traditional attachment than the way in which those members of the Roman Catholic Church, who were of an unbiased mind and of an outlook transcending the narrow limits of denominationalism, have frequently displayed their appreciation of the Protestant churches. There were times in the history of Hungary when broadminded, leading men of the Roman Catholic nobility fought in the first ranks for a recognition of those legal rights of the Protestant Churches which they had attained through hard struggles; for their equal status within the nation with that of Roman Catholicism. When the uprising for liberty under Louis Kossuth in 1848-49 had been defeated with the help of the Russian forces, and the Austrian politicians were about to strike a final blow at the national resistance of Hungary by depriving the Protestant Churches of their autonomy, the whole nation stood as one man in defense of the endangered interests of the Protestant Churches. Great fortunes were bequeathed to and even a secondary-school was founded for our Reformed Churches that were looked upon as guardians of the interests of the whole nation. And if the historic Hungarian Protestant Churches, so closely identified with the cause of the whole nation in her age-long struggles, could elicit such an admiring attachment even on the part of the members of other denominations, it is no wonder that their own members cling to them with deep affection and are not easily drawn away by other Protestant denominations recently propagated in Hungary. Herein lies the explanation as to why the so-called Episcopalian movement among our American Hungarian Churches was doomed to failure, and herein also is the reason as to why a few of the Magyar churches here declared themselves to be Independent rather than to unite with either the Presbyterian or the Reformed Church. It is to be remembered that the pastors of these few congregations are all



REV. JOHN AZARY

young men who only recently came to America and who, not knowing any better, think of us, therefore, as traitors to the Hungarian Reformed Church and believe that their Independent Church will save both the Hungarian nation and the Reformed Church as well.

Hungarian mentality is distinguished by a strong tendency for legal forms. It has been said that Hungarians are a nation of lawyers. This explains why only few Protestant Churches in other countries can exhibit church-laws that would equal those of the Hungarian Protestant Churches in fullness and thoroughness. Circumstances made them lawyers in order to cope with the shrewdness of the Jesuits and the politicians of the Hapsburg dynasty. It must be admitted with regret, however, that during the decades behind us this legal aspect of church-life began to outgrow even the spiritual side of it. Nevertheless, a wholesome reaction has set in now and the essentially spiritual nature of the churches is shining out with increasing clearness through the meshes of legal regulations.

For several decades the Protestant Churches in Hungary have been neither "free churches," nor "state churches" in the strict sense of these terms; they are state-subsidized autonomous churches. As to their historical development, their organization and their inner life, they are "free churches"; as to their relationship to the State, however, they are in a certain measure state churches. Throughout

the centuries, especially during the times of persecution, the Hungarian Protestant Churches were entirely self-supporting and therefore free churches. These were robbed of their church-buildings and their schools by the hundreds; but ever and again they replaced their losses by their own strength. The feudal lords were not asked for help; only the churches in Transylvania enjoyed the support of their rulers for about a century and a half. But in the nineteenth century these churches were subsidized on perfect equality with the Roman Catholic Church, and consequently became more or less state churches.

It is, however, being felt increasingly that, as Harnack, the great Church historian expressed it, state governments have always liked to look upon the churches as their cheapest police-force and have been willing to subsidize them very readily for this reason. Besides this, and here we touch upon the greatest danger, the sacrificial spirit of the congregations themselves has been weakened by the state-subsidies. In many congregations their withering influence is clearly observable. In bygone days when Hungarian Protestants had to struggle hard for the sheer existence of their churches, they were capable of marvelous achievements; in these days of nominal equality between the denominations, being spared hard exertions through the crutches of the state-subsidies, their unused powers are becoming slowly atrophied. In Hungary, too, it has been found true that a church's life cannot be kept fresh and vigorous without the maintenance of a sacrificial spirit in its members. It is a well founded law of psychology that where one's treasure is, there also one's heart is; and a cause which costs little will not mean much to its adherents however noble that cause may be.

The upheavals following the war revealed very clearly the great drawbacks inherent in a system of state-subsidies. When communism rose to power all state-subsidies were abolished from one day to another and the churches had to face the greatest dilemma of their history, and had to give up their mission work in America; this work that was taken over

by the Reformed Church in the United States. Moreover, in consequence of the dismemberment of the country, that is the land of Hungary, the host of public officials expelled from the ceded territories who had to be taken over or pensioned by the state, developed such an enormous burden upon the government that, in spite of its most friendly attitude towards the churches, it was absolutely incapable of maintaining the churches' subsidies on anything like the pre-war level. And the Hungarian Reformed Church feels now more than she ever did that the separation of the Church from the state would be the greatest spiritual blessing to her members were it not for the Roman Catholic Church that demands this subsidy.

There is, however, another characteristic feature of all the Hungarian Churches, and among them that of the Hungarian Reformed Church also; and that is that their members are born into and do not join the church in their later years by free will. In Hungary the civil laws definitely prescribe the church to which the children of parents, belonging to different denominations, must belong. Thus individual persons become the members of different churches by the fact of their birth only, often even without baptism. So much so, that if a child is baptized by the minister of another church, none the less he will belong to that church which is prescribed for him or her by the laws.

In Hungary, therefore, the notion of confessional churches where members are recruited by the voluntary joining of grown-up individuals is almost unknown. The civil laws of Hungary do not allow anybody the change of religion before the 18th year of his or her age; until that time everybody must belong to an established or legally accepted church of the country. Even those parents who do not belong to any church must choose one for their children in which they are educated, up to their 18th year. Everybody becomes the member of a congregation if he stays permanently within the boundaries of the parish, or if he does not stay there, but pays state taxes on real properties, or has there any business or profession. In these congregations he is

obliged to pay his contribution to the ordinary church taxes, but in return he or she will share all the rights connected with the church membership. If there is no organized congregational life of the Reformed Church within the parish, the church authorities have the right to enroll him or her in the membership of the neighboring congregation. If a change of residence occurs, one becomes a member of the new congregation after a stay of six weeks. Anybody may be a member of more than one congregation if he shares in the material burdens of the respective congregations. And here allow me to mention one curious fact which is unknown perhaps in other countries. In Hungary religious education, with the exception of the colleges and universities, is compulsory in two lessons weekly or at least one; the pupils must have grades of "religion," just as in other subjects, otherwise they cannot pass into a higher class.

Thus you can see, from what we have hitherto said, why the Magyar who comes here clings so jealously to his Reformed Church and cultus and church customs. You can see also why his home as well as his foreign missionary spirit was not properly developed. He was bound by the civil laws of Hungary. This missionary spirit, however, is now asserting itself in different ways, in which no small part is played by those young men who studied—and some are still studying—in our seminaries here and went back filled with American Christian spirit. The young people's work is being fully embraced and vigorously pursued; ladies' societies are being organized and a certain kind of revival meetings held; and moreover, the sad condition of little Bulgaria is being relieved both financially and spiritually by the Magyar nation in spite of the deplorable conditions in Hungary created by the so-called Trianon peace treaty. Not only the nation but especially the Hungarian Protestant Churches have entered on the new course of life; the working of the Holy Spirit is seen everywhere. But they need encouragement from outside, from the American Protestant Churches; they need the brotherly love of our sister-churches in the U. S. A.; they need your sympathy and prayers as well as we do.

Those of you who are here are better

informed about the Magyars than the average individual. Do you know that there are some who think that the Magyars were some kind of uneducated, un-churched, un-Christian, ignorant folk in Hungary and that they became Christians after arriving in America only through the efforts of the American denominations? Let me mention a few facts to show you how strong the Reformed Church is in Hungary: Congregations numbering 1,000 or more members are the rule and not the exception. There are quite a few of them running up as high as 5,000 members. Their ministers are very highly educated, since theological seminaries require four years of study, after which follow two years' apprenticeship as "káplán" to a minister in a large congregation; then another examination is given and if passed by the applicant, he may then become an assistant pastor in a large congregation or a full-fledged pastor in a smaller charge. Whatever the old Reformed Church of Hungary may lack, she certainly is thorough in her standard of scholastic requirements.

Furthermore, the Reformed Church of Hungary has her own grammar and high schools, colleges and universities, and her theological seminaries are larger than any of the Reformed Church in the United States. Therefore, the children of Reformed parents may be educated under Reformed influence from kindergarten to and through the university. It is because of this religious background of the Magyar immigrant that the Reformed and the Presbyterian Churches have been so successful in their work with them. The Magyar brought with him this great hunger for religious instruction as proven by the fact that the Magyar Reformed Churches were the first to conduct Daily Vacation Bible Schools in this country. They have been doing it for 30 years. So much has been said recently about week-day schools of religious instruction as though they were a novelty. In this country, yes; but even here the Magyar churches have been conducting them for 30 years, and in Hungary, as we have indicated, they have been an integral part of the public schools for centuries.

(To be continued)

A Glimpse of the America to the South of Us

By the REV. J. MORI

(Continued from October issue)

Pan-American Highway

People can be excused for having dreams of great projects, for no great projects would ever come to pass if some one did not dream of them beforehand. One of the most grandiose of the dreams that are being dreamed today, is that of a Pan-American Highway 10,000 miles long, from Winnipeg, Canada to Buenos Aires, Argentine. The man who first dreamed it and has already got the project well under way is Mr. J. C. Nicholson. Mr. Nicholson's project is so big as to take your breath away for a time, yet it is practical. The practicability of the project is evident from the fact that about one-third of the highway has already been opened, from Winnipeg to Laredo, Texas, and it is expected that it will be opened through to Mexico City by the end of this year. The national and state governments of the United States have associated themselves in a joint enterprise to push the Pan-American Highway through South America. The Inter-American Highway Bill introduced by Representative McLeod of Michigan, somewhat amended when considered by the House Committee on Foreign Affairs, has been approved by the House and is now before the Senate with prospect of early action and becoming a law with the President's signature. The McLeod Bill as passed provided that the American Government agencies should immediately take steps toward preparing all information possible on the highway, subject for submission to the Pan-American Congress on Highways, which is to meet at Rio De Janeiro in July, 1929. In his report favoring the bill Representative Cole of Iowa said, "Not only will this Highway be used for automobiles and motor-trucks, but it will serve those who in the future will travel and transport matter by air routes. It is not impossible to visualize an air traffic of vast proportions in the not distant future following the International High-

way. Attention need not be called to the good-will and international unity among the Republics of the two American Continents which may be promoted by the projected Pan-American Highway. As an evidence and a promoter of good-will among the nations affected, the project under consideration will be worth all that it costs and much more." The Reformed Church has already started Missions in Canada, and let her have the same desire to carry her work down to South America.

Religious Conditions in Brazil

From their first arrival in Brazil, in 1570, the Jesuits penetrated the unsettled districts, founding their famous "Reductions" or Missions. The Jesuits were ostensibly Missionaries. Much of their work was admirable; many of them were, if not saints, martyrs; most were men of exceptional ability. Their "Reductions" were benevolent autocracies, with a touch of collectivism. They saved the Indians, as well as the Portuguese, made them conscious of spiritual need, which they gratified, and material needs, for which they had to work. The Jesuits made their wealth in Brazil and increased their



ARRIVAL OF REV. J. MORI AT JAPANESE COLONY, STATE OF SAO PAULO, BRAZIL

power in Europe. From the early settlement of Brazil the religion of the country thus has been the Roman Catholic religion. Today, especially to the simpler, uneducated rural population, the symbolism of the Church, and particularly its colorful festivals, continue to make the old-time strong appeal; but among the educated classes, and those of social and political prominence, while the forms of church worship are observed, there is a general impression that their devotions are largely on the surface. Brazil is the only country in South America that has separation of Church and State. Brazil leads all other Latin-American countries in Protestantism. This may be due partly to her history. The first foreign Missionaries ever sent out by Protestantism were sent to Rio De Janeiro, and it is most significant that the next World's Sunday-school Convention will meet there, where they first landed. On the invitation of Villegagnon, the head of a French colony that had established itself on an island near Rio, the Church of Calvin in Geneva appointed two Missionaries, Peter Richer and William Chartier. They, with several young laymen, arrived at Rio De Janeiro in 1585 and joined the colony on Villegagnon Island. Richer preached on the Fifth Psalm: "One thing have I desired of the Lord," and this was the first Protestant service ever held in America. But they were bitterly persecuted by the Jesuits and finally disappeared. The second endeavor to found the Protestant Church in Brazil was made by Holland, which occupied Northern Brazil from 1624 to 1654, under the wise leadership of Maurice of Nassau, nephew of William the Silent, and the colony prospered greatly. He gave the first decree of religious freedom ever issued in America. But when the Portuguese regained their independence from Spain, they also drove the Dutch from Brazil.

The first Protestant Church erected in South America was built in Rio De Janeiro in 1819. The English insisted that

this right should be accorded them in their first commercial treaty with the new empire. Allen Gardiner visited Brazil before he founded his mission among the Fuegians, and Henry Martyn landed at Bahia, Brazil, on his way to Persia. The present Protestant Missionary work was begun by a pious Scotch physician, Dr. Kally. Then the Presbyterians began work by their pioneer Missionary, Dr. A. G. Simonton. Then the Congregationalists, Baptists and Methodists began their work, and today one can see the proof of the strength of the Evangelical Church in Brazil. The evangelical schools of Brazil are recognized by the public men of that country as an educational force of importance.

But it must not be thought that there remains nothing for the Mission Boards to do. The needs are enormous and there still remains the vast region untouched by the evangelical Missionaries. It is doubtful if Brazil will be evangelized in the next several centuries if no more than the present rate of progress is maintained.

In the January, 1927, number of THE OUTLOOK OF MISSIONS the article, "Call of Latin America," states the facts clearly as to why the Reformed Church should open Mission work in Latin America. Here, in calling attention to the vast material development and the rapidly changing condition of South America, it is the writer's purpose to bring to you the facts and experiences he had on his recent trip to Brazil, with the hope that this will impress our Church and the Board with the urgent need of opening Missions in Brazil, and may result in a definite action.

We wanted to have our Reformed Missions in California at the time when the Lincoln Highway was built through, and the Panama Pacific World's Exposition was opened in San Francisco, and we had them. Shall we not have our Reformed Missions in Brazil at the time when the Pan-American Highway is built through and the next World's Sunday-school Convention meets in Rio De Janeiro?

Our 67 Hungarian congregations are divided into three Classes, known as the Eastern, the Central and the Western. There are 12,000 members in these churches.

Observations of the Treasurer

J. S. WISE

"Hello, friend of the Missionary," thus was I greeted by one of our successful Missionaries a few weeks ago in Harrisburg. His greeting made me feel good. Of late, due altogether to circumstances beyond my control, I have been obliged to discourage so many of our Missionaries from appealing to the Board for help, that I had come to feel that I was fast losing my grip upon their affections and good will. Indeed, in some cases, I could not help but feel that I was *persona non grata* because I was unable to enter into their local programs with unqualified enthusiasm. Let it be known, however, that while my attitude often indicates a lack of interest, or of seeming vision, my real feelings must be hidden. I must appear to be hard at heart for the sole reason that the limited funds in the treasury actually forbid the Board from taking on any new building enterprises for some time to come. Many fond hopes, unfortunately, must be frustrated—not for lack of desire, but for lack of funds. Was the kind greeting deserved? Whether it was or not, it encouraged me and made me quite happy.

I want to return the compliment. Please note that I have classed the Missionary as a *successful* one. He has a fine record. I have known him for fully fifteen years. He has done excellent work—hard, uphill work. The odds were against him for most of the time I have known him. Inconsiderate and uninformed men, by glancing at the statistics, might quite reasonably question the use of the word "successful"; but I have used it advisedly. He has done what the great majority of our Home Missionaries have been doing for many years—living his life into his community and rendering such service as will undoubtedly be approved by his Lord and Master. He is a true Missionary, honored and respected by his own people and his fellow Christians throughout the city in which he labors. We have many more Missionaries like him. In fact our entire roll of nearly three hundred is made up of men of like calibre and consecration. And yet, one

often hears these splendid, unselfish servants of God sneeringly referred to as "he's only a home missionary."

Has it ever occurred to you, my dear reader, that these Home Missionaries are on the front line of the most perplexing and difficult task in the world today? Theirs is no easy job. It is a strategic and important one. Practically every new Mission that has been enrolled during the last ten years, by your Board, is not found in over-churched communities. The cry of too many Churches is overdone. The over-churched areas are mostly found in the older communities and were established years ago, when denominationalism was the prime motive for their existence. Home Mission Churches are rarely established, in these days, for denominational reasons only. Many other factors must enter into it before a Board feels justified in promoting it. Therefore, let us relegate that old criticism to the scrap heap. It is rusty and musty with age. Rather let us look at the noble army of consecrated Home Missionaries, who are now heading up our work, and earnestly pray the Lord of the harvest to so bless their efforts that many thousands may be added to His Church and our glorious land won for His Kingdom. Let us, also, follow up our praying with generous paying. Then, I am sure, much of the unwarranted criticism will vanish into thin air, as will also the present burdensome deficits of both the Home and Foreign Boards.

The deficits, however, must be faced. We have gone about as far as we may, notwithstanding our faith. A good friend writes me: "I have read your article in the September issue of the *OUTLOOK OF MISSIONS* with much interest—'Observations of the Treasurer.' You tell us that the Board of Home Missions is obliged to carry a deficit from year to year of \$208,000.00. This looks rather discouraging to say the least, but I believe so much in God and his servant, the Board of Home Missions, that I hope they will, nevertheless, continue to establish more

(Continued on Page 500)

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

The Horizon of the Crusader

“WHEN one is born among religious surroundings, it is one’s duty to be very thankful for it. To love one’s church is as good as to love one’s family and one’s country. But here comes in a danger—that of religious party spirit, the spirit of exclusion. Young believer, shun it as you would the pestilence. It would be better to keep to yourself than to cultivate with others the spirit of exclusion and spiritual pride. As in everything else our times demand in the domain of belief a grand breadth. The duty of the present moment is to fraternize; and individual churches, whatever may be their reason for existence, are useless except as they prepare for the church universal. There are times in history when it is necessary for a man to devote himself to some special and clearly defined cause—when, in a word, a breach is to be made, and it behooves us all to fall into line. Our pressing duty today is to overstep the walls of separation, and to grasp hands above their dividing lines. To refind humanity, to become again men—if this be the watchword in the field of education, of politics, of society, how much more ought we to remember it in the field of religion, the largest of them all, and where narrow-mindedness is parcelling out and cramping everything in such lamentable fashion. May youth understand this! Honor to every sincere attachment which unites us to the religious family from which we have sprung! For the time has come again when Moriah and despised Gerizim are of equal worth, and when it behooves those who inhabit them to seize the pilgrim staff and mount to less limited horizons. There they will hear things which will make them exclaim with the pilgrims at the first Pentecost: “Behold we come out of every nation under heaven, and we hear every man in our own tongue wherein we were born”—and overcome with joy at discovering brothers when they believed themselves wide apart, they will experience feelings which this intolerant and quarrelsome world does not know. Through humanity pure and simple, they will find that contact with eternal realities which lifts men from the dust; and the same prayer will rise from all hearts: Our Father who art in heaven.—CHARLES WAGNER, *Youth*.

Program of Social Justice

The following is a condensed statement of the “Program of Social Justice” adopted by the Central Conference of the American Rabbis at Chicago last June:

“Deriving our inspiration for social justice from the teachings of the prophets of Israel and the great traditions of our faith, and applying these teachings concretely to the economic and social problems of today, we, the Central Conference of American Rabbis, make this declaration of social principles:

“I. *The Duty of Social Mindedness.* Every worthy member of society must have an intelligent attitude towards social and industrial problems. Investors, in particular, must concern themselves regarding the ethical administration of the industries from which they derive dividends.

“II. *The Distribution and Responsibilities of*

Wealth. Unbridled monopoly and unrestricted material exploitation must be prevented. Inequalities of wealth are morally unjustifiable in the midst of poverty and want due to exploitation.

“III. *Industrial Democracy.* Dictatorship of any class in industry is autocracy. Worker, employer and investor must share their inalienable rights in a finer industrial democracy.

“IV. *The Sacredness of the Individual Personality.* Our machine age must not lose sight of the paramount spiritual dignity of the individual. Machinery and industry exist for man and not man for them.

“V. *The Rights of Organization.* Employees as well as employers have the same rights of organization. Workers must be allowed to bargain collectively through such honorable means as they may choose.

“VI. *The Fundamental Rights of Society.* Contribution to the common good and not the selfish service of a class must be recognized by all industrial groups as paramount.

"VII. *Arbitration of Industrial Disputes.* Arbitration and not conflict is the ethical method of settling industrial disputes. Moral responsibility for evils of industrial conflict rests with the group failing to observe this principle.

"VIII. *The Rights to a Living Wage.* A living wage, protective of old age, illness or disability, as well as livable, is the first charge on industry. No business can attempt to maintain or further itself by beating down standards of living.

"IX. *Unemployment.* Present day economic ills make the unemployment problem exceedingly vital. We endorse plans for national interlocking employment agencies, unemployment reserve funds, stabilization of employment in periods of depression by part time work, and unemployment insurance, as essential steps in alleviating the physical and moral distress of this evil.

"X. *Social Insurance.* We urge adoption and expansion of old age pensions, mothers' pensions, workers' health and accident insurance, and state-directed rehabilitation of industrial cripples.

"XI. *Hours of Labor and Days of Rest.* We support the reduction of hours of labor to the lowest possible point consistent with physical, mental, and moral good, with an unqualified maximum of eight hours per day, and with a five day week wherever possible.

"XII. *Women in Industry.* We advocate special regard for the health and safety of women in industry and for their equal pay with men for equal work.

"XIII. *Child Labor.* We oppose Child Labor in any and all forms and ask for proper and immediate state or Federal legislation.

"XIV. *Prisons and Penal Laws.* Society's right to self-protection implies society's moral obligation to remove, wherever possible, causes of crime and to make punishment corrective in its spirit rather than retributational.

"XV. *Lynching.* We decry lynching both as to the deed itself and the moral attitude which actuates or condones it.

"XVI. *Civil Liberties.* We urge unqualified adherence to the constitutional rights of freedom of speech, press, and peaceable assemblage. We maintain the right and duty of a free pulpit. We condemn suppression of constitutional freedom by misuses of the Federal injunction.

"XVII. *Social Justice in International Relations.* We believe that nations ought to outlaw war. We oppose economic imperialism, especially interference by force of arms with the autonomy of other nations to further claims of foreign investors in those lands. We condemn foreign investors who refuse to abide by the laws of the land in which the investment is made. We believe a popular referendum with absolutely free speech and press ought precede any declaration of war. We advocate an international conference to prevent private manufacture of arms. We oppose compulsory military training in schools and colleges. We advocate for our educational system the extollation of the virtues of peace rather than of those of war."

Information Service

Information Service is published weekly, except during August, by the Department of Research and Education of the Federal Council of Churches at 105 East 22nd Street, New York City. It is a digest of information on the social and ethical aspects of current public questions. It presents analyses of international, industrial, racial and rural problems, including material on social ethics which is not available elsewhere in such brief compass or accessible form. This is an invaluable source of accurate information upon which an increasing number of readers are depending. It is highly appreciated and widely used by college professors, students, Y. M. and Y. W. C. A. secretaries, social workers, and individual ministers, *but its use by discussion groups in our churches—Bible Classes, Brotherhoods, Young People's Societies, missionary organizations,* might be greatly extended with most profitable results.

This *Service* is provided at such low rates that it must depend upon those who value it to help in extending its circula-

tion and use. As one of those I am taking this occasion gladly to call the attention of the readers of the *OUTLOOK OF MISSIONS* to it. The regular price of the *Service* is \$2.00 a year, but *at this time a special group subscription is being offered at \$1.00 for the academic year of nine months in clubs of ten or more. A subscription free will be sent to the person who enlists a group of ten or more.*

(Continued from Page 498)

Home Missions, and I believe the Great Head of the Church will honor your faith." I want publicly to thank this dear brother for his kind concern. He, too, is a friend of the Missionary. How many of my readers will join hands with me and say, "I covet nothing more earnestly than to be classed as the friend of the Missionary, and by that I mean, not only the noble Missionaries laboring in foreign lands, but the still greater number of devoted Missionaries laboring so earnestly for the winning of my own Country for Jesus Christ"?

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

The New Outlook in Foreign Missions

THERE is nothing new under the sun. It is the same old world, yet ever changing; the same old Gospel, yet ever new; and the same old messenger to go unto the ends of the earth and proclaim the glad tidings of salvation. True, the Orient is not the same as when Dr. Gring went to Japan, or Dr. Hoy went to China, or Dr. Staudt went to Mesopotamia. Great changes are going on among those teeming masses. These changes are the signs of life, of hope, and of progress. They are the sure proofs that our God is marching on. The new ideals and the new aspirations that are welling up in the hearts of the people are giving them a greater consciousness of their capacities and of their strength. The turmoil and stress, the torture and suffering, all are the birth pangs of the translation of souls into the glorious liberty of the children of light.

These foreign nations are awakening from the sleep of the centuries and they are asking for a hearing at the bar of the Christian World's Conscience. The princes of India are knocking at the doors of Great Britain, demanding the right of sovereignty for their country. China, the sleeping Giant, is aroused as never before, and seeking freedom from the yoke of foreign oppression. The anti-Japanese agitation on the Pacific Coast and the recent exclusion act are an open sore in our own relations with Japan and they represent a "maximum of irritation with a minimum of effectiveness." Race distinction, exploitation of the natives in Africa, is on a par with the worst forms of slavery in the history of mankind. There is a new India, a new China, a new Japan, a new Africa, yea a new world and to its understanding we need the help of the Lord who said in the long ago "Behold, I will make all things new."

The work of world-wide Missions is so

big and so varied that it naturally baffles the human mind. There is nothing more challenging to faith than the progress of the Gospel in the life of humanity. It is not something that we can weigh in scales or measure with the yard stick. Dr. Cleland B. McAfee says: "A journey around the world leaves me uncertain whether achievements or needs are more impressive and challenging in the foreign missionary enterprise. It is much farther along than some people imagine; it is more beset with the needs and problems than other people suppose. Some travelers are amazed, others are disappointed, with what they find on the Mission field."

We must never lose sight of the fact that our duty as Christians is to be bearers of the good news of salvation. And this news is for all the people. Some nations have heard the Gospel for a longer time than others, and they will naturally show greater signs of progress in grace and truth. But there is no place where the work is complete. And it would surely be a grievous mistake for any church to adopt a policy that will not extend its cords in the world until the work is done at home. "Begin at Jerusalem but keep on going until you get unto the uttermost parts of the earth." That was the direction Jesus gave His first followers, and the program remains the same for all Christians at all times.

There is a demand in our day for a clear and certain pronouncement on this point. At no other time have there been so many discordant voices in the Church in regard to the need for the work of Foreign Missions. The air seems to be rife with doubts and fears regarding the very obligation for spreading our holy religion. These strike at the root of a vital interest in Missions on the part of many Christians. Time was when the friends of Missions had to contend with

the globe-trotters who came home telling us they saw no good in the work of the missionaries. In fact, they said they were more of a hindrance than a help. This false report has been met by the visits of leading Christians, who have gone to see for themselves, and who have brought back most encouraging reports of all they have seen and heard of the work of God.

But a more vicious foe now appears in our midst, and that is the man or woman who says that the Church has no right to invade the non-Christian world, for the reason that the people there have their own religions and that Christianity has as much to learn as it has to teach, and that we are only upheaving and embroiling the whole world, as in China, with the leaven of the Gospel. The fruits of Christian faith are a sufficient answer to these skeptical teachings.

To his credit be it said, that the missionary has not tried to "Westernize" the East, but has sought to appreciate and evaluate the finest things of the East. Christianity is not a Western religion. Christ belongs to the people of Africa and Asia as well as to the people of America. The "sent of God," be he preacher and teacher, physician and nurse, lives and labors among the Oriental people not with any spirit of pride regarding national heritage or traditional religion, as though Christ was an American possession, but in the spirit of Christ he goes to minister to their temporal and spiritual needs. Jesus is the desire of all nations, and may it please our Father in heaven that all nations may desire Him.

That Christ is the only one to satisfy the needs of the human heart in every land, is evident from the appeals that come forth from all over the world, "Come over, and help us" resounds throughout every Christian nation. "I advocate a four-fold increase of missionary forces in Japan," says one of the ablest and most representative of its Christian leaders. From our own Chinese Christians comes the call, "Return the missionaries. We need them. We cannot carry on the work without their help." Truly the whole world needs Christ. It is our duty and privilege to share Christ,

the only Light and Hope of the world, with all mankind.

The natural fruitage of our missionary labors has been a growing sense of obligation on the part of many Christians in India, China and Japan. There is a strong and reasonable demand now for a partnership in carrying on the work in the future. This is more pronounced in some nations than in others. We have been praying and working for the time when these Christians who are the joy of our hearts would assume greater responsibility, not only in the control and management of the work, but also in its support. Some faint hearts at home and abroad dread this inevitable transition. But it is in the right direction.

Japan was the first to develop in this direction. It is nothing short of marvelous. There are many evidences of the strength and virility of the Church of Christ in Japan. Many schools and churches stand as proofs of the ability and willingness of Japanese Christians to support the missionary enterprise. The new ideals and the new aspirations in the new Japan will carry her onward and forward and will express themselves in every activity of Japanese life, transcending every material development. With the passing of leadership to native Christians, there is dawning in their minds the discovery of the "Christ of the Japanese Road." Christianity in Japan is a force today, small in number of communicants, but wielding a mighty influence throughout the land.

In no land has Christianity made greater progress than in India. Hindu leadership is being greatly influenced by the spirit of Christ and Christian ideals are reaching out far wider than the limits of the Christian Church. There we find it is "The Christ of the Indian Road."

The recent revolution in China has given the Chinese nation a new place in the world, and the Chinese Church a new significance in the mind of Western Christians. A wide door to an era of new relationships stands open to the Church in the West. The hour has struck when both the Chinese Christians and the American Christians must rethink old issues in the light of a new future. This must not depress our spirits. Rather it is

a sign of progress. Missionaries and Chinese Christians have come to appreciate one another. They do now understand each other. The people want to know Jesus Christ, whom to know is life eternal. They want to know *how to live*, no less than *what to believe*. It is life, the abundant life they crave. They want the whole Gospel, and nothing but the Gospel. They do not care for our rituals and for our dogmas, which have been the means of driving Christians into separate camps.

Are we willing as a Church to face the logic of events in all our Mission Fields? We must grant our brethren in other lands the privilege to discover the truths of the Gospel for themselves. They have a right to "see and taste" how good the Lord is, and to experience the joys of *their own salvation*. The religion of Jesus is spirit and life, and it is only by living His life that men come to know Him. He that *doeth* the will shall *know* of the doctrine. The personality of Jesus Christ, then, is the Christian message, the power of God unto salvation. I quote now about the Lord Jesus Christ what I believe with all my mind, heart and soul: "He is the revelation of what God is and of what man may through Him become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infi-

nite in love and in righteousness; for in Him we find God incarnate, the final yet ever-unfolding revelation of the God in whom we live and move and have our being."

In China, as well as in America, there are many earnest souls who are trying to get into the clear, with regard to the problem of Christian education. Let us get rid of the idea, once and for all, that the Mission Schools have had their day in China. True, there are certain localities where the buildings are closed and the teachers are idle. Our schools in a certain sense are among them. However, this applies to only a fraction of the educational work, and there is no good reason to **despair**. Efforts are being made to reopen our schools at Yochow City and Shenchowfu. A great change has come over the minds of the Chinese leaders as well as their American associates. We are all coming to see, more and more, that the future advance of China along all lines as well as in all other lands, requires *cooperation*, not separation. In union there is still strength. The hand can't say to the foot, I have no need of thee, and *vice versa*. Both are necessary to secure the best service for the progress of the whole world.

A sense of justice prompts the liberal Chinese Christians to give due credit to the work of the missionary in the past.



ORCHESTRA,
AMERICAN
SCHOOL FOR
BOYS,
BAGHDAD

“Christianity through its missionaries, has introduced into China Western sciences, such as astronomy, geography, mathematics, chemistry, physics, etc., subjective and objective, and has given rise to the impetus of young China’s desire to reform her educational system and to pursue Western sciences.” “The idea of a democracy, that is, a government of the people, for the people, and especially *by* the people, has also been introduced by missionaries into the thought-life of the present generation, and this became the germ for the Revolution of 1911, and the establishment of the present Republic. It has been truly said, that ‘the chief contribution of Christianity to Chinese life is the Christian religion.’” “Christian education will not die out in China.”

One of the great Chinese leaders has recently stated: “Christian education is also destined to have a big place in the life of China. I have always felt that it was senseless for Chinese educators to raise a hue and cry against Mission Schools when illiteracy is so great in this country and when nearly all the government revenue goes towards fighting and China is not in a position to provide school facilities for her children. Until China is able to educate the millions of her young people, it is the part of wisdom to welcome everybody who wants to help fight illiteracy; especially missionaries who bring with them funds from foreign lands. The task of educating the children of school age in China is so huge that I believe Chinese educators will welcome Christian educational efforts. It is certain, however, that Mission Schools and Colleges will need to fall in line with government regulations and be registered. Registration will not deprive Mission Educational institutions of the freedom to teach religion, which will be a subject optional in the place of ethics. Christian Schools have made a direct contribution in maintaining discipline and in turning out men and women of character. They should keep up this practice.”

Anyone who will weigh these and similar utterances in the scales of a fair mind and a sympathetic heart, cannot fail to see that an earnest attempt is being made to give the Christian religion its rightful

place in the training of the young. The missionaries are facing this problem in our own Mission by calmly sitting down with these men of God, in thinking through a most trying problem. If it is true, as has been repeatedly stated, that the work of the missionary has been one of the direct causes in creating the new conditions in China, then there is every reason to believe that the missionary, in time, will be a necessary means to bring about the very ends for which the Chinese are now struggling.

Personally, I have great confidence in the ability of our missionaries and the members of our Board of Foreign Missions to solve the difficult problems that are facing the work in China. In a letter received a few days ago, our missionary, Rev. George R. Snyder, writes: “I rejoice with you and with all the others of our many co-workers in China and in the homeland concerning the prospects of our work in China nowadays. True it is that we have much for which we can be thankful. I never did think that the field in this country was going to be shut to Christian Missions. I am confident that the days of greatest missionary activity are still ahead of us. We of the West are liable to become impatient with a little extra waiting when we want to see things get into going strides quickly. As we are finding out the new opportunities for work and are becoming adjusted to new conditions it is much better for us to move cautiously and slowly. I just pray that we may *each one* be ready to meet the opportunities as they do come to us, and that we may each one be ready to respect the opinions of those who are in the best position to form opinions concerning the work and the possibilities for further work.”

Is there any work in the Church requiring such a large measure of faith as the work of Foreign Missions? Literally we pray, and give, and work, *by faith* and not by sight. Our missionaries live and labor in lands across the seas among people who, though sons of the same Father in heaven, are yet so different from us in modes of thinking and ways of living. This requires on their part, a faith that is virile, courageous and constant. One of

the severest strains on faith is the time when adversity besets the work, opposition threatens the workers and fear alarms the supporters.

One cannot help, during these times of testing, to recall the scene in the life of Peter when he was in danger of losing his spiritual birthright. What the Lord said *then*, to the Apostle, He says *now*, to every member of our Church. A sifting process was going on at that very moment in the Christian experience of Peter. Satan desired to have Peter, "that he might sift him as wheat." Christ prayed for Peter, "that thy faith fail not." And is this not an ever-present need with all of us, "*that our faith fail not*"?

Miss Yaginuma's Bible Class

Sendai, Japan.

DEAR DR. BARTHOLOMEW:

I am enclosing a picture which I think you might like to use in *THE OUTLOOK OF MISSIONS*. It shows Miss Yaginuma and her young girls' Bible class. Miss Yaginuma was graduated from Miyagi College Bible Course in March of this year, and is now working as woman evangelist in Morioka. She went to her work one week before the time stated, and took her place at the organ at Sunday service

the next day as if she had been attending Morioka Church for years. The calling on the parents of the Sunday School children, and on the other women members of the church, which is certainly not the easiest part of a young woman evangelist's work, she undertook at once, with the utmost naturalness. We are wishing for her continued success with her increasing experience.

"The day must dawn, and darksome night be past."

Very sincerely yours,

MARY E. SCHNEDER.



MISS
YAGINUMA'S
BIBLE CLASS,
MORIOKA,
JAPAN

My Purpose and Work in Japan

TOYOHICO KAGAWA

EIGHTEEN years ago I began work in the slums in Shinkawa. Japan's population is the densest in the world for its arable area. As 85 per cent of the total area is mountainous, only 15 per cent can be cultivated. There is a population of 2,572 per square mile of arable area, which is twice as dense as the population of Belgium, its nearest rival. As a consequence, the death rate is high—among the poor who live in Shinkawa it is 51 per 1,000. Tuberculosis, leprosy, trachoma and sexual diseases are the four worst national diseases which we are attacking. We have organized the White Cross Society to attack tuberculosis and the Mission to Lepers to face the problem of leprosy. There are probably 60,000 lepers in Japan, the largest number in any civilized nation, and the six Christian leper houses in the country can take care of only 650 of them. The Government takes care of 2,000, leaving the great majority uncared for.

I have been attacking these diseases by addresses and also by writing fiction about them. Two years ago there were printed some passages from my novels about the slums in pamphlet form which were distributed in the House of Peers. This led to the Government's taking up the tenement problem and appropriating twenty million yen on a ten-year program to destroy all the slums in the big cities in Japan. I am projecting a book of fiction about the poor lepers and am writing a novel about politics and want also to write a piece of fiction about syphilis. The infant mortality rate is exceedingly high. Free clinics were started about ten years ago conducted not merely for charity work, but as laboratories and experiment stations, endeavoring to find plans for the uplift of the nation.

To relieve the destitution caused especially by such diseases, I have been trying to organize Mutual Aid Societies, such as have succeeded very well in Europe. As they succeed I hope to establish them throughout Japan.

Some may think Religious Education is

unnecessary. But religion is not fictitious or visionary; it lies in the hearts of men and is the power of vital life. Marxism is very popular in Japan now, but I stand for idealism and religion. I never criticize Buddhism unless it becomes necessary, but it is true that Buddhism is one-sided. Christianity is more inclusive, more universal. It is Life, Love, Redemption. I take it not categorically nor doctrinally, but as Life.

When I received money for my fiction I gave five thousand yen to establish a night school for laborers, which is probably the best night school for this class in Japan. Other schools have been established for peasants. While I was doing earthquake relief work in Tokyo the school at Niigata Ken became Marxian. For, as you know, among the laborers, Marxism is more popular than idealism. It is exceedingly important that these schools are founded on Christian and idealistic principles. I started the Shikanjima Settlement as a fortress against Marxism and the Japanese of Los Angeles give two hundred yen a month to this work.

As I was called upon to organize Labor Federations and Peasants' Unions I thought it necessary to investigate the labor parties of Europe, so when I was invited to lecture to the students of the Pacific Coast, I went further and studied these political movements in the various countries. But while I was away for eight months, Sovietism came into my Peasants' Union. It became necessary to cut the Communist party, and finally we had to start a new peasants' movement, the old one deteriorating into chaos. They are now asking us to join with them again. Sovietism has a clever and fearful way of fighting in Japan. But I stand for the humanitarianism of Kingsley, Maurice, Hardie and Macdonald. As Wesley's movement saved Great Britain from a revolution when France had its great one, so we are looking to the Kingdom of God. Movement to save Japan.

Mahatma Gandhi and Christianity

MAHATMA GANDHI, the Indian nationalist leader of the present age, looks at Western civilization and its multiplicity of claims with no complacent eye, especially when he contrasts that rich civilization with the needs of his countrymen and the poverty of his motherland.

His own spiritual growth has been in the direction of freeing his soul by the method of doing without or at least reducing the number and complexity of material appliances so that it may be possible for an Indian practicing denial to live in contentment on the produce of his own country alone.

His intellectual position drives him at present to try to realize the happiness and independence of India by the method of simplification of wants and contentment with very little material satisfaction.

He has carried this to such lengths that he has called for a repudiation of all European intellectual life, since an Indian should be satisfied with the culture of his own country, as well as with its material products and its manufactures. An Indian then should enjoy his own civilization without letting his gaze stray away to that of Europe. In this latter view the great Indian poet Tagore opposes him, believing that all culture and

all knowledge help forward the human soul.

Gandhi is quoted as saying: "I believe in the teaching of Christ as I understand it from the sermon which He gave on the Mount of Olives and I believe in what is contained in that sermon taken as it stands. My interpretation of it disagrees with that of Christian commentators. Had I meditated only on the sermon on the Mount of Olives, which I have expounded to the best of my ability, I should have hastened to declare myself a Christian."

The same article quotes the following touching words of Gandhi:

"I beg of the people of the East not to mix up with the teaching of Christ the current religion of modern civilization."

And at the close of the article we find these words:

"Of a truth I say unto you, young men, drink deep from the spring of the sermon on the Mount of Olives, for the precepts of Christ are not for His disciples alone, but for you and for me."

"There have been many times," he said on another occasion, "when I did not know which way to turn. But I have gone to the Bible, and particularly the New Testament, and have drawn strength from its message."

Chinese Ministry of Interior Draws Up Rules of Conduct for the Nation

The present Nationalist Government has in it an unusual number of Christian men. Many believe that the Christian Movement in China has turned the corner and is facing a most hopeful future. The four most influential and important ministries are headed by Christian men.

You will be interested in the following twelve rules of conduct for the people, drawn up recently by the Ministry of the Interior and instructing all provincial governments to proclaim them to the public:

- 1—Wipe away all national humiliation.
- 2—Set up and follow a high moral standard.
- 3—Give up all superstitious beliefs.
- 4—Use native products.

5—Build and repair roads and highways.

6—Plant more trees.

7—Abstain from drinking, smoking, gambling and other evil habits.

8—Be diligent and thrifty.

9—Take physical exercises.

10—Learn how to read and write.

11—Abolish the custom of foot-binding.

12—Cultivate habits of cleanliness and follow the rules of sanitation.

The Provincial Commissioners of Civil Administration are instructed to devise ways to assist the people in carrying out the above plan of civic and social improvement.

A. R. KEPLER.

Sketch of the Life of the Hon. M. Oshikawa, M. P.

THE following is a translation of the obituary sketch prepared by Dr. Teizaburo Demura and read by him at the memorial service held in the Academy Chapel of North Japan College on January 28, 1928. This was later published in the March number of the magazine issued by the teachers and students of the Seminary.

Mr. Masayoshi (or Hogi) Oshikawa, was born in the city of Matsuyama in the province of Iyo (now Ehime Prefecture) on the sixteenth day of the twelfth month of the second year of the Era Kaei, or on January 28, 1850. He was the third son of Takuji Hashimoto, a retainer of the Matsuyama clan. In 1856, at the age of six, he became a pupil of Bueimon Take-tomo, the clan scholar of the Chinese classics (*hanju*). In 1857, at the age of seven, he was adopted by the Oshikawa family. In 1859, at the age of nine, he entered the clan school, Mei-kyo-kwan (Famous-Teaching-Hall) and studied literature (*bundo*) and the military arts (*budo*). In 1864, at the age of fourteen, he studied English under Kotaro Kobayashi.

In 1869, at the age of nineteen, he was selected by the clan, went to Tokyo, and entered the Daigaku Nanko (the fore-runner of the present University of

Tokyo, which this year celebrated its fiftieth anniversary). Later he transferred to the private school (*juku*) of Shuhei Mitsukuri and made a special study of English books. In 1871, at the age of twenty-one, he went to Yokohama and studied English under the Rev. Dr. S. R. Brown. In March, 1872, at the age of twenty-two, he became a Christian and was baptized by the Rev. Dr. James H. Ballagh. In December, 1875, at the age of twenty-five, with the resolution of defying death, he went to the province of Echigo, braved the jaws of death many times and taught Christianity. He was there five years. In July, 1880, there was a great fire which burnt down the whole city of Niigata, so that it became impossible to do Christian work.

In September, 1880, at the age of thirty, accompanied by his disciple, Mr. Kametaro Yoshida, he went to Sendai, which, three years before, he had inspected and recognized as the center of the Tohoku, and began Christian work. In May, 1881, at the age of thirty-one, he founded the Sendai Church (Nibancho Church). In the spring of 1886, at the age of thirty-six, he established Miyagi (now Tohoku) Classis and united the Sendai Christian Church with the Church



TOMB OF
MASAYOSHI
OSHIKAWA,
KITAYAMA
CEMETERY,
SENDAI,
JAPAN

"It Shall Be Done"

REV. PAUL S. LEINBACH, D.D.

It is on the wall of an automobile agency that we pass almost daily, in large letters, artistically printed and standing alone. It carries its heartening message to the passerby, as well as to those within the office: "It Shall Be Done!" Who can estimate the psychological effect of such an imperative summons to the faith, initiative, resoluteness, persistence and other high qualities of human nature? It is the sort of reassurance especially needed in a time when multitudes are following the lines of least resistance, and too often reveal the welshing spirit which gives up the fight without much struggle. The whine of weakness, the tragedy of suicide—these are ever involved in that coward's castle: "It can't be done." But the joy of high achievements as well as high endeavor, awaits the intrepid soul that cries: "It Shall Be Done."

When the flagship of Admiral John Paul Jones was sinking and he was surrounded by the apparently triumphant enemy, it was natural to ask for his surrender; but the high-hearted hero shouted, "I have only begun to fight"—and his infectious courage so stiffened the wavering morale of his men that he could snatch a glorious victory out of the very jaws of defeat. A great teacher has said: "Faith is not belief in spite of evidence, but life in scorn of consequences—a courageous trust in the great purpose of all things, and a pressing forward to finish the work which is in sight, whatever the price may be." What member of Philadelphia Classis is not thankful for a leadership which has held before our people the full program of Kingdom tasks assigned to us in our beloved Zion and has beckoned us to follow the gleam! When some few would lie behind and implore that the colors be brought back to the rear guard of the regiment, our faithful Missionary and Stewardship Committee has replied with a brave and robust faith: "No, you bring the regiment up to the colors." When some weak-kneed advocates seemed ready to wilt and wither under the noon-day sun and murmured: "It can't be

done; we can't keep on raising \$5.23 per member on our apportionment; we pray thee, have us excused"—then our chosen leaders refused to falter. Thank God, they kept their faces turned toward the morning light and sounded before the living Church of the living God the formula of faith and triumph: "It Shall Be Done!"

These are easy-going days. It is so easy to lower the standards. The world is too much with us. The very complexity of life, as well as its haste and hurry, cause us to crowd out the things of primary importance. We minimize high and holy things, and magnify what is petty and trifling. It is not popular to challenge men to walk through these pleasure-loving and profit-seeking days with the vision of the Cross of Calvary before their eyes. And yet in the end men will honor us if we are not faithless to our trust. We must continue to challenge the heroism and sacrificial service of our people. We must make higher demands upon ourselves and upon them every year. The way of retreat is the way of death; only in moving forward shall we find a quickening of life. Shall we who have been so highly favored of God say that we have reached the limit of our giving for the cause of Christ as long as our denomination stands near the foot of the list in its benevolences? Shall we "Cry Quits" for the Master, spend more for gasoline than for God? Shall we dare to yield to the temptation to give up the good fight of faith, to say that our great cities will never be won to Christ or that the day will never come when "He shall reign whose right it is?" No; God forbid! "It Shall Be Done." This way victory lies. We have a God who has never failed those who proved their faith by keeping on with undaunted spirit and unflagging energy to accomplish the task He has given them. The way to grow is to "Go Right On Working." That is what the pastors and people of our Classis propose to do.—*Monthly Bulletin of Philadelphia Classis.*



YAMAGATA
KINDERGARTEN
PUPILS AND
TEACHERS,
WITH
MRS. KRIETE
AND
MISS MARTIN

A Letter from Miss Martin

Sendai, Japan, Sept. 17, 1928.

MY DEAR DR. BARTHOLOMEW:

At last my dream has become a realization and I have been in Japan two weeks. I was so delighted, when we disembarked at Yokohama, to find Rev. Mr. Kriete had come to Yokohama to take me to Yamagata. So I spent most of two weeks there, visiting the Fespermans and the Krietes. At present I am with the Seiples, in Sendai, waiting for Mission meeting.

Japan is a very interesting place, and the people are most fascinating. I have not been disappointed, nor have I had any desire as yet to be elsewhere. Satisfaction predominates.

I am very anxious to start language study, because I feel at a loss not being able to speak to these people, especially to the children.

While at Yamagata, I visited our kindergarten several times, and incidentally took some pictures, two of which I am enclosing.

On the one are the three lovely teachers, Mrs. Kriete and myself. On the other (shown above) are the teachers, Mrs. Kriete, the kindergarten children and myself. I might say the tallest one of the teachers is the head-teacher.

Our trip across was very pleasant, and, according to all reports, most unusual, because we hadn't the slightest bit of rough sea. I was wishing for some, however, to test myself for seasickness.

I trust this will find you in good health. Please give my kindest regards to Mrs. Bartholomew, and remember me to the others at the office.

Sincerely,

EDNA M. MARTIN.

Correction

The caption of the illustration which appeared on Page 459, October issue, should have read "Getting Ready for the Sunset Service at the Mission House Conference." The view is along the River instead of Crystal Lake.

Our Young People

ALLIENE SAEGER DE CHANT

To America

How would you have us, as we are?

Or sinking 'neath the load we bear,
Our eyes fixed forward on a star,
Or gazing empty at despair?

Rising or falling? Men or things?

With dragging pace or footsteps fleet?
Strong, willing sinews in your wings,
Or tightening chains about your feet?

—WELDON JOHNSON.

AMERICA does care about the Negro. She would have her "every tenth man" "as they are"—"Men"—"not things." And the eyes of the world are turned toward her, to discern how deep that caring is.

The Church women of America care very much. They recently sent 66 representatives from 31 organizations in 14 states to the second Inter-racial Conference, "for the purpose of promoting interracial good-will and cooperation through united thought and action." It is significant that the Forest Inn, for the second time, despite the loss of prejudiced guests, housed the conference at Eaglesmere. It is significant that the Negro delegates were in the majority, and that numbered among the 66 were "outstanding, upstanding" youth.

There were open forums and discussion groups. And perhaps of even more importance were the tete-a-tetes at tea, in the lobby and around the dinner tables.

It was not easy to hear that there is color discrimination in some Mission Schools; that there are no hospitals in many American cities where Negro nurses can train, and internes practice; that white children in a certain school are punished by being told to sit beside Negro classmates; that many Negro students die the Summer after graduation because of malnutrition and nervous exhaustion; that because they are lodged for the Summer, in seaside cellars and in unsanitary holds of crowded ocean liners, many self-supporting students contract disease, or die. "If I get hurt in the wrong district of my city," said a Negro delegate, "I may die before I get to a hospital that admits my race." And another added, "I'm too

old to wait until Atlanta, Ga., lets me register at a first-class hotel, and really expect to get a room." And it was hard to understand why our Department of Labor refuses worthy applicants whose photographs show they are Negroes, and why a famous Philadelphia newspaper refused to print the picture of a Scout troop because its girls were Negroes.

But there were evidences of fair play, of justice, of genuine camaraderie. It was good to hear that there are interracial organizations in every southern state but Florida; that 72 American colleges and universities have courses on interracial relations; that the lynching record has been reduced from 200 to 16; that a Negro seminary student preached the best sermon in his course and that when he was married, two white classmates were his groomsmen; that the head of Heppe's, Philadelphia, wired "Yes" from Florida, to an exhibit of Negro art in his "piano" windows and that the John Wanamaker Store did the decorating. It was heartening, too, to hear that interracial minded women in a New Jersey city, backed by state law, saw to it that Negroes are no longer herded into the galleries of movie houses but are permitted to sit anywhere they choose. A Delaware city has a Housing Corporation, at ten dollars a share, that secures better homes for Negroes at fair rents, and offers free advice to prospective buyers.

A woman fell on a Kentucky city street one night. A white policeman and a white patrolman, discovering that she was Negro, and probably drunk, did nothing. Interracially minded women demanded an investigation and got it. The dead woman had no liquor on her breath. She was

subject to fainting spells. Now Negroes are given fair treatment.

Yes, America does care, and that caring grows deeper as inertia, indifference and ignorance disappear, never again to return.

Those 66 church women and "out-standing, upstanding" youth, however, cannot do it all. We home-town, home-city youth must likewise share in "inter-racial cooperation." Nor can it all be done in a week, in a month, in a year. Nor can it be done without criticism, without sneers, perhaps, and hisses from those who do not choose to understand.

Perhaps the best way to begin is to be better informed. "Opportunity," a journal of Negro life, published monthly for \$1.50 a year, at 17 Madison Avenue, New York City, and "The Crisis, a Record of the Darker Races," a \$1.50 publication issued monthly at 69 Fifth Avenue, New York City, by the National Association for the Advancement of Colored People, have much to offer. Then the pamphlet, "America's Tenth Man," a brief survey of the Negro's part in American history, published by the Commission on Interracial Cooperation, 409 Palmer Building, Atlanta, Ga., deserves study, and leaflet 11, "Readings on Negro Life and Race Relations," a selected list, available at 105 E. 22nd Street, New York City, from

Dr. George E. Haynes, will furnish material for hours of spare-time reading and serious thought.

A second step would be, I think, to pass on what we have learned: to see that books and magazines about Negroes and by Negroes are added to our public school and church school libraries. We might get someone to offer a prize for the best high school or Young People's Society essay on "The Negro's Contribution to American Civilization." A window display or an exhibit of art created by Negroes would be well worth striving for, and programs, comprising a talk by a Negro, the singing of spirituals, and a discussion of plans for cleansing a certain sore spot we've found in a Negro district, offer tremendous possibilities. And perhaps we might be the very person to open an interracial community center with Negro and white leaders.

But more important even than plans and programs and books and pamphlets, is the actual camaraderie with those whose eyes are "fixed forward on a star." Let us get in touch with a Negro student and discuss with him, not our differences, but—well—whether we prefer cream or lemon in our tea—whether mathematics is our favorite study, or Latin—books we can talk about, too, birds, flowers, the coming election—our favorite spiritual.

"Think on these things."



SECOND GENERAL INTERRACIAL CONFERENCE OF CHURCH WOMEN, EAGLES MERE, PA., SEPTEMBER 18-19, 1928

Children's Corner



CHINESE
COOLIE
CARRYING
MANY
HATS

Traveling Light

Mister Robin and his wife have started south once more
They didn't shut a window, and they didn't lock a door!
They didn't take a traveling-bag or lunch or anything!
Just took themselves! And said,
"Cheerup!
We'll be back next Spring!"

—MINNIE LEONA UPTON.

Mister Robin and his wife travel light, but not so the Chinese coolies. They

carry water, a big bucket at each end of a bamboo pole. They carry dozens and dozens of Chinese hats. Once it took six of them to carry me up Kuling Mountain—four lifting at a time, two filling in when others were tired. And sometimes they even carry a piano up that 3,000 foot mountain! Just now they are carrying fuel: wood and sticks and brush. Let us ask God to help them find plenty of fuel and plenty of food for the winter. And let us ask Him, too, to help them keep their shoulders from aching, and their feet from slipping and getting sore.

The Missionary Spirit Strong in Mission Converts

A nation-wide missionary convention was held in Shanghai on September 27 to 30, 1928, in commemoration of the tenth anniversary of the birthday of the Chinese Home Missionary Society.

The purpose of the Chinese Home Missionary Society is to evangelize certain areas which have as yet been relatively unworked and to stimulate the missionary spirit in the Chinese Church. Although its activities are concentrated in Yunnan Province in the South of China and

Heilungkiang Province in northern Manchuria, where there are thirteen missionary families in service, the call for Christian leaders has been heard from Tokyo, Japan and Straits Settlements, and the Society has seen its way clear to send representatives to both places. The organization has eighty-three auxiliaries, consisting of over 13,000 members and contributors and publishes a monthly bulletin, "The Gospel Bell."

"It is a good magazine and should be in every home."

MISS ALICE R. MOYER, Womelsdorf, Pa.

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

Signs on the King's Highway

To the Coming of the Kingdom. To the Passing of the Kingdom. These are signs at the cross-roads, yet women, who profess to believe in the missionary program of the Bible, tarry and wonder which road they shall follow. To linger and ponder is unsafe. Lingering will mean that in next year's reports of the Woman's Missionary Society there will be fewer new members, fewer new organizations, fewer OUTLOOK OF MISSIONS, fewer study books, fewer life members and members in memoriam and less of a Thank Offering. This year many societies have lacked either the strength or the ambition to go forward.

* * *

Our Executive Secretary, Miss Kerschner, reports having attended very fine meetings in the two Hungarian Missionary Societies of Buffalo, N. Y. She says: "After the Buffalo Missionary Conference, I remained for two evening meetings in our Hungarian Churches. Of the West Buffalo society there were present about 15 members. Mrs. Edwin Beck gave an illuminating black board talk on China. I also gave an address. The pastor, the Reverend Mr. Urban, was present. This society was organized May 3rd, 1928, with 18 members. Mrs. Gustav Smith, the President, in a few well chosen words, gave cordial greetings.

At the Clinton street society, Mrs. Elizabeth Newburg, President, 12 of the 15 members were present. Mrs. Newburg presided; her daughter, Elizabeth, spoke the greetings and gave a cordial welcome to the members and friends present. Mrs. Diehm, President of West New York Classis, was present and spoke words of encouragement. Five other missionary

societies of Buffalo were represented. The contents of the Birthday Box of this society are for Ginling College. Reverend Mr. Muranyi and family contributed much to the success of this service. Both societies served cake and coffee. The women as well as the pastors were appreciative of our presence. We cannot speak too highly of the efforts of these Hungarian women who carry on their missionary work handicapped by the small amount of missionary literature in their own language."

* * *

Mrs. R. Lederhaus, 250 Grape street, Buffalo, N. Y., is the newly appointed Secretary of Life Members and Members in Memoriam, West New York Classical Society. This appointment was occasioned by the recent death of Mrs. C. E. Gundlach.

* * *

Through Mrs. Theodore P. Bolliger, Madison, Wisconsin, we have the important announcement of the organization, September 11th, of Ursinus Classical Woman's Missionary Society at Melbourne, Iowa. Mrs. Bolliger, who was present, writes of the encouraging outlook, the coöperation of interested pastors who believe other congregations than the three represented will soon unite with the classical society. Three local societies were represented by thirty delegates.

The societies were St. John's, Melbourne, Iowa, Monticello, Iowa and Salem's, Alleman, Iowa. Because of poor train service between Monticello and Melbourne, the delegates came 140 miles by automobile, from Monticello to attend the meeting.

THE OUTLOOK OF MISSIONS *is always just splendid. I feel very proud of it, as one of the outstanding periodicals of our Church.*

MISS GRACE LOVE, Kansas City, Mo.

Conqueror of Palestine Prays for Peace

A GREAT crowd of people recently gathered to participate in New York City's welcome to Lord Allenby—the General who, in the World War, subdued the Turks in the Holy Land, conquered the death-traps of Sinai's Desert, and opened to travel Baghdad, Mosul, Teheran, and other ancient cities of the Near East. No one in that crowd will forget how earnestly he prayed that the miserable method of war in settling disputes would forever disappear. . . . "I do

most earnestly trust that this great move [the Kellogg Treaty] which you have made and which has been accepted by the whole world, if not with very much faith, at least with hope, will be successful. I trust that hope will turn into faith and that in our children's lives, if not our own, this miserable method that we now have of settling disputes will disappear forever." With these words Field Marshal Lord Allenby indorsed the Kellogg Pact for the outlawry of war.

At the Treaty Signing

ONE representative of the women of America had a great thrill on that memorable day—August 27th—when the Multilateral Treaty plan for the renunciation of war was signed. She was Mrs. James W. Morrison, of Chicago, former Vice-President of the National League of Women Voters. Mrs. Morrison had the distinction of being one of the lucky twenty-odd women who were included in the United States' group to witness the signing. In a letter written on that very day to Miss Ruth Morgan, Mrs. Morrison tells us, in her picturesque way, what the scene meant to her:

"When the wire came that there was a ticket for me for the signing, I rose at 4.30 for my ride across the sea to catch the train for Paris. It was one of those ineffable, shy dawns you get sometimes over the water, not the smashing kind, but delicate, elusive, and very beautiful—and yet light came, steadily and surely. I thought of the dawn of a spiritual day for women, that Mrs. Catt had done so much to bring about, and all her labors and yours for this greatest of all enlightenments, which today's event makes so definitely nearer.

"Flags of all nations flew above the Quai D'Orsay, the German conspicuous. The lesser guests were in the Galerie de la Paix and we could look through the big arches into the sumptuous Salon de L'Horlage, while the press and the battery of cameras were at the back, facing the horseshoe table at which the plenipotentiaries were to sit. The Salon was

about half full of a very impressive gathering. One recognized a great many figures—Herriot, with his kindly, humorous eyes; Poincaré, small and looking rather chubby and rosy, as compared with the harassed figure hurling denunciations at his enemies which I saw in the Chamber last year; M. Claudel and his charming wife; Loucher, with his animated expressions that somehow play over the surface of his face without connecting with his thoughts and feelings; then the Signers—gray Aristide Briand, small, white-haired Kellogg; Stresemann, pale and ill, but pluckily steady; Lord Cushendun, towering a full head above the rest; my old friend Ucluda, grown quite gray; Cosgrave, and all the rest.

"We all arose, of course, while they took their places, and then Briand made his speech. There was a little ripple of appreciation at his reference to Kellogg's comment that the neighborhood of the Place de la Concorde seemed a good place to sign the Pact, but, of course, no applause until the end. It was too sophisticated a crowd to be very demonstrative, but there was real enthusiasm when Mr. Stresemann was escorted around the big table to the little one, where the Pact, very sumptuous in blue leather and gilt tooling, lay awaiting signatures with a foot-long pen, presented by the Town of Havre. The applause lasted until he took his seat again; then came Kellogg, also warmly welcomed, and the others in order.

"The newspapers made much of the

fact that Stresemann is the first German Minister of Foreign Affairs to come to Paris in sixty-one years, and it is a real tribute to his sincerity and will to peace

that he was greeted at the station by a very large and very enthusiastic crowd of French."

Eastern Synodical Missionary Home

The launching of the important project of building a home in Lancaster, Pa., for missionaries on furlough is happily associated with the celebration of the 40th Anniversary of the Woman's Missionary Society, Eastern Synod. The 125 delegates and officers were conveyed by special buses from the First Reformed Church to the site on Race Avenue for the ground-breaking ceremonies.

Mrs. J. W. Fillman presided and turned up the first spade of earth. Other officers, missionaries, members of committees, and visitors, took their turns in

helping "break the ground." Dr. Allen R. Bartholomew, Mrs. Irene A. Anewalt, and missionaries present spoke messages appropriate to the occasion.

The Woman's Missionary Society, Eastern Synod, is greatly indebted to the committee of Lancaster Classical Society for their excellent judgment in the selection of the site and the proposed plan for the home. The committee, consisting of Mrs. H. C. Stauffer, Mrs. Paul Kunkle, Mrs. E. M. Hartman, Mrs. J. B. Rutt, and Mrs. E. G. Underwood were present at the ceremony, September 24th.

A Forecast of the Hickory Plan

Mrs. Milton R. Sterner, Literature Secretary, W. M. S., E. S., gave a telling demonstration of the OUTLOOK OF MISSIONS Wheel at the recent meeting of the Society at Lancaster. She used a large blue-print wheel with twelve spokes, each spoke standing for a Classical Society. In the hub, the total number of subscribers, at the end of each spoke the number of subscribers in each respective Society, illustrated the idea we will use at Hickory for the W. M. S., G. S., at the Triennial Convention next May.

That wheel will have as many spokes as there are Classical Societies, at the end of each spoke the number gained or

lost during the Triennium will be indicated by figures—in red for gain, in blue for loss. Some representative of each Classical Society will release the figures for her respective Society.

Mr. Weston H. Mease, of Bethlehem, draftsman for the Bethlehem Steel Company, is preparing the plans. We trust there need be NO BLUE FIGURES. Is there a Classis without ambition to have a creditable showing on the OUTLOOK OF MISSIONS Wheel? Let us hope not.

Classical Secretary, please check up now in order to work up a campaign among the local Secretaries in your Classis.

Monthly Quiz

- 1—Delegates motored 140 miles for what important meeting?
- 2—What great conqueror recently spoke for peace?
- 3—With what special project is the 40th Anniversary, W. M. S., E. S., associated?
- 4—Where is the oldest university on the Western Hemisphere?
- 5—What two services did Mrs. Ferguson attend at Arequipa? Contrast them.
- 6—Is your Society contributing to the Blue or the Red in the Hickory Plan?
- 7—Describe pen used to sign Peace Pact.
- 8—The Scotch Presbyterian Church, Buenos Aires, carries on what missionary work?
- 9—What was the first question South American newspaper reporters asked of Mrs. John Ferguson?
- 10—Who writes, "Fill their baby hands with roses, joyous roses of the sun!"?

“Kuling, the Summer After Evacuations”

(Excerpts from a letter dated August 1st)

——— Kiukiang, the disembarking place for the ascent to Kuling, is as hot as ever. I should say, hotter than ever, because I never had to spend a July night here before. My boat from Shanghai got into Kiukiang late Sunday afternoon. Some China Inland missionaries, my Episcopalian cabin mate and I had been trying to persuade the purser to get some speed into his boat, but he wouldn't be persuaded. It was the S. S. Suiwo, the boat that the Shenchow folk will remember as the gallant carry-all of April 1927, which was filled to a super capacity when it left Hankow but which continued to take on more evacuees all the way down the river to Shanghai.

At Shanghai that spring the boat looked enormous when it began to discharge its contents, especially since Shanghai was already overfilled with refugees. But, after living at Shanghai and getting used to ocean-going ships, the Suiwo got to looking very small to me. When it crawled toward Kiukiang so slowly, it didn't better its impression very much. The purser told us a comforting story about the comparative heat in Hankow and Kiukiang in the summer time. He said, "There is a little difference between the temperature of Hankow and Kiukiang; in the summer time Hankow is said to have a sheet of brown paper between it and the region of eternal roasting, but in Kiukiang the paper is much thinner." After that night I was ready to believe that even the strip of brown paper had blown away.

Before we started from Kiukiang, eleven of us bought ourselves a forty-five-cent-each breakfast. There was a table cloth on a bench and they served us bread, butter, eggs and had knives and forks. This was different from what it used to be. We used to get things out of baskets or go hungry.

The little sampan ride from the Kiukiang Rest House to where we got off to take the automobile was the same kind of boat they used to have. The Rest House

man carried our bags to the sampan without getting loud-voiced about tips—which wasn't the way they used to do. The sampan man informed us it would be ten cents straight, big and little, without price talk, or tips for children WITH price talk. We paid ten cents straight, which is more than it used to be. Ten cents was three strips of paper on which was stamped "ten coppers."

The automobile trip was much quicker than I recall it to have been before: there were fewer chickens and pigs along the road. (I suppose most of them have gone into some army's food supply department) I think we had to pay a little more for the chairs to carry us up the last seven miles of climbing, but the carriers went along as usual—guessing at the age of the person they carry or trying to get some response in Chinese from us. One of my carriers wanted me to help him with his English pronunciation in counting from one to ten. We came to the steep thousand step climb, and as usual, the carriers invited us to get out and walk. We didn't because two members of the party were unable to climb, and the rest of us preferred not to embarrass them.

We did not need to stop at the Estate Office to register our presence and pay two dollars entrance fee. This was a new order of things.

Miss Traub at the Hoy House greeted us in her usual cordial manner, and as to be expected, I was glad to see her. Quite a number of folks have come to Kuling this year. The hucksters and hawkers are as numerous as usual, but folk don't buy the way they used to buy. The cicadas are as noisy as ever, and it still storms on the days we plan picnics. At present (August 1) Mrs. Yaukey and children, Miss Traub, Reverend Keller and I are the privileged characters of our mission house whose pleasure it is to be enjoying Kuling again. Our special greetings to all who have been here.

Sincerely,

GRACE WALBORN SNYDER

South America, the Land of Contrasts

MRS. JOHN FERGUSON

IT was the privilege of the writer to spend last winter in South America, in company with seven other persons, under the World Acquaintance Tours. We sailed from New York on the S. S. "Santa Louisa," Grace Line, on January 19th. We had been assured and reassured that "sailing at that time of the year the sea would be like glass." However, before the close of the day the sky was overcast and our Captain non-committal as to weather prospects. Before morning the storm was upon us and for three days and nights it raged in all its fury. I had often expressed a desire to witness a storm at sea. This was gratified far beyond my heart's content. But, in spite of wind and wave, we made progress southward. We met the warm waters of the Gulf Stream one hundred miles off Cape Hatteras. We saw the lights on Watling Island, one of the Bahamas, generally believed to be the place where Columbus first set foot on the new world.

While passing through the blue Caribbean Sea we wrestled with our memories of early American history, for we were sailing through waters which washed the shores of San Salvador and Cuba. Balboa sailed these waters. A book studied

in childhood said, "Balboa discovered the Pacific Ocean climbing to the top of a mountain." Here the Sea Rovers of Holland and the Conquistadores came in search of gold and for conquest.

The trip through the Panama Canal was beautiful and interesting beyond our fondest anticipations. This marvelous feat of engineering, the possibility of which had been discussed in various seats of government for many years, was completed by the United States in October 1913, at a cost of \$300,000,000. The drive about Old Panama was full of peculiar interest, it being the first settlement of white men on the Western hemisphere, founded more than one hundred years before Plymouth Rock. The English buccaneer, Henry Morgan, plundered and destroyed this city in 1671. The ruins of the old Cathedral are interesting, the tower being in a remarkable state of preservation. On the trunk of a tree growing out of these ruins we saw the ants that actually do "carry umbrellas."

Sailing southward from Panama the next day brought to us our first view of South America. This part of the western coast is barren, rock-bound and treeless, but is rich in nitrates, and the islands



COMPANIONS ON SOUTH AMERICA WORLD ACQUAINTANCE TOUR. MRS. JOHN FERGUSON, PRESIDENT, COUNCIL OF WOMEN FOR HOME MISSIONS, SEATED IN CENTER

which skirt the coast are covered with guano, a fertilizer which provides a great industry. Here we have the first view of the incomparable Andes in the Coast Range called the "Cordilleras."

At various ports our ship would cast anchor from one to three miles from the shore. Small launches, bobbing up and down on the great waves, came to the ship's side. To these we descended by ladders. It seemed perilous indeed, but the care and courtesy of the native boatmen preserved us in safety. The crossing of the Equator was rendered memorable by the visit of King Neptune and his courtiers. Here, too, we had our first view of the Southern Cross. Contrary to expectation the temperature at the Equator was cool and delightful, made so by the Humbolt Current coming from the cold Antarctic waters.

Our first stop of special interest on the continent was at Salavery, Peru. From here we drove several miles inland to Trujillo. Two miles distant are the ruins of the former city, buildd in pre-Inca times. This was once the largest city of South America, so extensive are the ruins that it is estimated the population might have numbered more than one million. This our first inland drive will never be forgotten. On the one side the blue waters of the Pacific; on the other the majestic mountain range, while the road on both sides was bordered with oleander bushes laden with luxuriant bloom.

Our next stop of great interest was Lima, buildd by Pizarro, and called "The City of the Kings." Here we found a modern North American hotel, but we chose Hotel Maury, being distinctly Old Spanish. The suites were spacious and the furniture would make a lover of antiques covetous indeed. Here are found in striking contrast the ancient and the modern civilizations. We drove through Paseo Colon, the suburb where live the "four hundred." Here are homes of wealth and luxury, where every modern convenience is found, while in other parts of the city masses of people are living in ancient adobe houses where unspeakable filth abounds. We visited the Bullring, the largest on the continent, where, we were told, the Sabbath before seven great,

fine bulls were torn to death, while the great stadium, seating more than 100,000 persons, was packed to its capacity to witness the spectacle. The "Gran te deum en la Catedral," of Lima, is one of the most noted cathedrals of South America. It was founded by Francisco Pizarro, in 1540. Resting upon an altar, encased in glass, are his remains, not beautiful but marvelously preserved.

The room now occupied by the Peruvian Senate is the old "Hall of the Inquisition." The ceiling in this historic chamber is famous for its hand carvings. We looked within the torture chamber where many of the implements of the Inquisition remain, grim relics of a cruel and tyrannous system which sought by force to establish itself in the faith of a great people.

The University of San Marco, founded in 1551, is the oldest on the Western hemisphere. The City Market is a characteristic institution of South America. The one in Lima is typical of most of them, picturesque, odorous, and resembling a great, cheap department store. Lima, so long the greatest city of South America, is rich in ancient history and present interest, and we left it with regret.

Hewn out of the solid rock of the mountainside of the coast of Peru is the "Candelabra of the Tres Cruces" (Three Crosses), an aboriginal Indian work, believed to be of pre-Inca time. The lines are deep trenches in the rock, and it is several hundred feet in height. The Indians gather each year to clean out the trenches and worship at this shrine.

Of all the interest which characterized this trip none excelled that of the two weeks spent in the highlands of Peru and Bolivia. The experience of traveling 1200 miles inland and to an elevation of almost 15,000 feet in a "coche-salon," was, indeed, interesting. But the greater interest was that, during those few days, we stepped back in civilization just about three or four centuries. Our first stop was at Arequipa, said to be the most conservative city in Peru, having many pure Spanish families. From the veranda of our hotel we looked upon three massive mountains, Pichu Pichu, El Misti, a volcano, and Chachani, each one being more

than 20,000 feet in elevation. Each night we were there, save one, an earthquake occurred. The last one was so severe that all rushed from their beds and soon the streets were filled with frightened people. Many places on the west coast we witnessed the great destruction wrought by the earthquakes. Indeed, in our short visit they became so common that they ceased to be a luxury.

On Sabbath morning we attended the Cathedral at Arequipa, one of the most magnificent on the continent. It was a very special service, there being a great deal of marching with tall candles. The Oratorio from "Gregory the Great" was sung. The congregation was very small and consisted almost entirely of women and girls. At eleven o'clock we attended the Union Protestant Mission. The building was comparatively small, but it was packed to the doors, more than half of the audience being men and boys.

A drive through the oldest part of the city where the Rest House of the Indians was first established before the time of Pizarro brought us into contact with what we were told was the typical Indian life of South America. It was a picture of degradation never to be forgotten, and this within a short distance of that wonderful Cathedral which cost millions to erect and equip.

The very heart of interest in inland South America is Cuzco, the "Sacred City of the Sun," and the oldest on the Western hemisphere. It was at one time the capital of a vast empire, where, as someone has said, "was enacted that greatest of national dramas, the rise and fall of the ancient Inca Empire." The Inca civilization existed many centuries before Columbus discovered America. This quaint old city, located far up in the Andes mountains in an almost inaccessible place, is rich in historic interest. On a hill seven hundred feet above the city, stands the ancient fortress of Sacsahuaman. While the mountain scenery from this elevation is superb, yet it does not rival in interest the wonders of this stone fortress. It was said by members of our party that in massive construction it rivals the Pyramids of Egypt. Rocks apparently weighing hundreds of tons are fitted together with such exactness, without mortar or cement, that the thinnest knife blade could not be inserted between them. The "Stone of Twelve Angles" is a reality and a wonder. Some of us scaled the very heights of this fortress and stood in amazement over the extent and magnificence of the structure. We explored the ruins of the ancient palaces and sat upon the Throne of the Inca Kings for our pictures.



CHURCH-YARD, CUZCO, PERU

Scarcely less wonderful than the construction of the fortress was the terracing and cultivating of the mountains almost to their summit. An Inca might easily have fallen out of his potato patch into his cherry tree. Much is known of this civilization through excavations and some records, in addition to the ruins which remain. All evidences indicate a progressive and home-loving people, capable of and striving after a high state of civilization. But Pizarro and his Spanish soldiers came and plundered and destroyed it all, and upon the ruins is builded only degradation and decay. Here, as elsewhere throughout South America, one sees the blighting effects of the ruthless hand of Spain. Could this vast Empire, probably one of the greatest in extent of any of the ancient world, have been brought to the Gospel of the Love of Christ, the civilization of western South America might today be one of the highest in all the world.

There is located here a flourishing Scotch Presbyterian Mission. It was our privilege to spend an afternoon with the pastor's family. Twenty miles from the city, this Mission operates a large farm for the Indians, upon which more than two hundred of them are being trained as Christian leaders and also as agriculturists.

Turning our faces back toward the Pacific we visited the city of La Paz, (The Peace). La Paz is unique in its situation as it is builded at the bottom of a canyon, 1,000 feet deep. On the rim of this canyon stands a great bronze statue of the Christ with arms outstretched over the city. The "Americano Institutio," under the care of the Methodist Episcopal Church, has an attendance of over six hundred young people. The Government of Bolivia has subsidized this school, so great is their appreciation of the work being accomplished. The son of the President is enrolled as a student. As our train left the station at La Paz, Dr. Bell, president of the Institution, and other members of the faculty, waved us "good-bye" from the platform.

For two hours we traveled through scenery sublime. The elevation of La Paz is 14,666 feet. Towering above this



BOLIVIAN LANDSCAPE, WITH LLAMAS IN THE FOREGROUND

elevation are the majestic mountain ranges of the Andes. It seems that Nature must have been in a riotous mood and just stacked them in one upon another, until they reach more than five miles above the sea. Bare and rugged they are, and hoary with the snows of ages. The sun sank behind them, and piles of cumulus clouds which had been gathering during the late afternoon became luminous with the warm glow of the tropical sun. Those nearest to us were tinged with shadings of rich rose and as the distance increased, they faded into violet and the colder blues, yet all seemed to cluster about the snow-capped mountains as if to bring to them a touch of warmth they had never known. I feasted my mind upon this glorious sunset in the Andes until all color faded and the cold mountains stood out like sentinels robed in white. Our train was cold and the highlands of Bolivia seemed a long way from New York.

The day spent on Lake Titicaca, the highest navigable body of water in the world, nearly 15,000 feet above sea level, was one of brilliant sunshine, clearest atmosphere, and just sufficient clouds to accentuate the beauty of the whole picture. The lake is entirely surrounded by snow-

capped mountains. At one time we were within sight of a range of mountains extending a distance of seventy-five miles and almost twenty-five thousand feet in elevation. They rise right out of the desert without tree or shrub.

Descending from the Highlands we came to the famous village of Tacna, the chief memory of which is the "awful" hotel and worse meals, but lovely fields of poinsettia, the crown of the Incas.

While this was chiefly a pleasure trip, yet it afforded opportunity for missionary and educational contacts. In Valparaiso (Vale of Paradise), we spent our second "World Day of Prayer." Santiago, the city of rich historic interest, is remembered among other things for its splendid mission schools. The Presbyterian Church has a large institution for young men attended by hundreds of students. The son of the President of Chile and sons of government officials are among the students. There is also a seminary for young women with an attendance of several hundred. Nowhere else on the continent did we find such unusual cemeteries as in Santiago.

The trip across the continent from Santiago to Buenos Aires brings a realization of how completely the west coast is cut off from all that lies east of the Andes. From early morning until late evening we traveled through the mountains. There

were times when we seemed to be passing through forests of huge mountain peaks. Added to the overpowering massiveness and grandeur are the myriad colorings. I have seen nothing to compare to this except in the Grand Canyon of the Colorado.

When we awakened in the morning we were upon the vast plains of the Argentine amid scenes in striking contrast from all that had gone before, but none the less interesting. Our journey took us through the great vineyards about Mendoza, numerous ostrich farms, immense herds of cattle, and fields of waving pampas grass. In the evening we reached Buenos Aires and were most cordially welcomed by Dr. William H. Browning and many others of our North American church leaders.

In the writer's opinion, Buenos Aires is the most beautiful city in South America. Avenida de Mayo is said to be unexcelled in beauty. Palermo Park, with its lakes, fountains, statuary, tropical trees and foliage, all of which are arranged to accentuate the beauty of more than eight thousand varieties of roses, is unique. Hotels, theatres, and public buildings generally are shown with justifiable pride. The Latins love ease and luxury and regard both as legitimate possessions. Business places are closed from noon until two o'clock, P. M. It



AVENIDA DE MAYO, BUENOS AIRES, ARGENTINA

was interesting to learn of the many business places which have two or more locks upon their doors, the purpose of which is to prevent any proprietor from entering the place until the other proprietors are present.

The number of students in the universities is increasing rapidly. Their libraries are very extensive and the curriculum is on a par with that of our universities, but they have no campuses, no athletic fields or stadiums. The greatest opportunity for the Protestant Church in South America is with the student groups. We were told that they are turning in large numbers from the Roman Catholic Church.

One of the outstanding impressions of the cities of South America is the magnificence of the Catholic cathedrals, builded and equipped with a lavish expenditure of wealth. There is not wanting on the part of many of the Latin priests the spirit of sacrifice and devotion. From this one might expect to find the cathedrals crowded with worshipers. Each Sabbath morning while on the continent we visited a cathedral at the principal mass. To our surprise the worshipers were very few in number with almost no men and boys to be found among them.

It is the day of opportunity for the Protestant Church, and it must be said, that for the number of workers in the field the challenge is being met with splendid results. In Buenos Aires the Scotch Presbyterian Church occupies a commanding position of leadership. The Central Church building is the finest of the Protestant faith in South America. It has a membership of more than 1,400 and is helping to support and man nineteen branch churches in various places in this, the metropolis of the continent. In Montevideo, Santos and Sao Paulo, both schools and churches under the leadership of our North American missionaries are winning thousands of students and are training a thoroughly Christian leadership. In all the continent we found no other institution which was of greater interest and inspiration than the native church of Brazil. The Presbyterian, Congregational and Methodist branches were established by missionaries from Scotland. The training of the native leader-

ship was emphasized from the beginning and as soon as this was accomplished, and the churches established, the missionaries left these and sought new fields farther inland. Each church is very strong in membership and thoroughly missionary in spirit and practice. We visited each of the Sabbath Schools and found hundreds present in each of the adult classes, the men far outnumbering the women.

The moral life in South America is deplorably low. Drinking abounds, but on each coast we found strong and aggressive movements in the interest of prohibition. In every city the writer was interviewed by reporters, and the first question asked was, "What are you going to do with the 18th amendment in the United States?" Having anticipated something of this kind I had secured data from the reports of our Bankers' Associations, Insurance Companies, the Steel Industry and the Milk Companies and reports from other sources which record the success of the 18th amendment. This information was accepted and published in full in many of the leading papers.

In South America we find the ripe fruitage of the "Continental Sunday." The Sabbath is generally given over to the cock-fight, the bull-fight, the horse race and orgies of drinking. In many of the countries horse-racing is prohibited by law on the other days of the week, but generally permitted on Sunday. In consequence of these things gambling runs riot throughout the nations.

Did time and space permit it would be a joy to write of the great coffee and rice plantations, the marvels of the jungles, the interesting and unique snake farm, the cemeteries which are veritable "cities of the dead," of the home of the "L. Prensca," Latin America's greatest publication, with its extensive philanthropic program.

As we sailed out from Rio de Janeiro it was our privilege to view the harbor under a perfect tropical sky, bathed in the golden rays of the setting sun. As the magnificent scene faded from our view we realized that our trip had been, indeed "climatic," and that the harbor at Rio is the most beautiful and interesting in all the world.

Poems—Difficulties of City Life

FOR USE WITH PROGRAM V

A YOUNG man once said to Edwin Markham, "I feel sure that I have in me to write a great poem. I know I can do it. But I have not been able to think of a subject worthy of my powers." Edwin Markham reached in his pocket and handed the young man a rusty nail. The moral: "It is the poet who makes the poem, not the theme."

Our conventional ideas of themes, suitable for poetry, have been shaken by Louis Untermeyer, Vachel Lindsay and other Moderns, who have gone into unsuspected byways for themes. We are beginning to see, with Margaret Wilkinson, that "the whole world belongs to poetry." It is indeed a new experience to deal, through the medium of poetry, the kind of poverty, the helpless monotony of unskilled labor, the drab surroundings of the railroad street, the noise of factories. In introducing a few poems to illustrate the difficult life of many city dwellers, we say with John Masfield, "Of these shall my songs be fashioned, my tale be told."

The Common Street

The common street climbed up against
the sky,
Gray meeting gray: and wearily to and
fro
I saw the patient people go,
Each with his sordid burden trudging by.
Helen Gray Cone.

Cherry Way

Here, before the better streets begin,
Trimy backs of buildings wall it in,
Prudent with the station's endless din,
And a yoke
Of dun smoke
Makes its title a dull joke.
Ruth Comfort Mitchell.

The Flower Factory

Lisabetta, Marianina, Fiametta, Teresina,
They are winding stems of roses, one by
one, one by one,
Little children, who have never learned
to play;
Teresina softly crying that her fingers
ache today;
Tiny Fiametta nodding when the twilight
slips in, gray.
High above the clattering street, ambu-
lance and fire-gong beat,
They sit, curling petals, one by one, one
by one.

Lisabetta, Marianina, Fiametta, Teresina,
They have never seen a rose bush nor a
dewdrop in the sun.
They will dream of the vendetta, Tere-
sina, Fiametta,
Of a black hand and a face behind a
grating;
They will dream of cotton petals, endless,
crimson, suffocating,
Never of a wild-rose thicket nor the sing-
ing of a cricket,
But the ambulance will bellow through
the wanness of their dreams,
And their tired lids will flutter with the
street's hysteric screams.
Lisabetta, Marianina, Fiametta, Teresina,
They are winding stems of roses, one by
one, one by one.
Let them have a long, long playtime, Lord
of Toil, when toil is done,
Fill their baby hands with roses, joyous
roses of the sun!

Florence Wilkinson.

"Thank you for keeping on sending THE OUTLOOK OF MISSIONS, as I cannot
miss a copy. I prize the magazine very highly."

MISS ETHEL BAER, Tamaqua, Pa.

Literature Chat

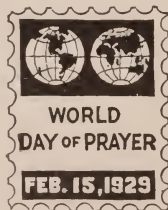
CARRIE M. KERSCHNER

THE use of Missionary literature surely tends to widen one's horizon; all of the material suggested in this *Chat* is of such a character.

First of all: It may not be too late to mention again the Thank-Offering material, although from orders being received all the secretaries seem to be at work. "Keeping Faith" is the title of the new play issued this year. It seems to meet the needs of many groups. All the characters may be taken by women and girls. So do not hesitate to order it at 10c per copy. Five copies are ample for all needs.

The service sells for 3 cents each, \$1.00 per 50, \$1.50 per 100. A Supplement, rich in material to make the service highly interesting, one free with each order of a dozen or more, while single copies sell for 5 cents. So if you want to order one service and supplement, please remit 8 cents. The service is entitled, "Abounding in Thanksgiving."

The Mission Band Thank-Offering Service (new), a two-page service with a splendid supplement, sells for 5 cents with supplement, 15 cents a dozen, \$1.00 per 100. Thank-Offering Packets, 30 cents.



Now is the time to think of Day of Prayer Supplies. Seals which look exactly like this stamp, same size, sell for 25 cents per 100. Use these widely in the promotion of the Day. An artistic and attractive poster, 14 inches wide by 22 inches high, printed in black and two shades of red, sells for 10 cents. Space has been left at the bottom of the poster for the insertion of hour, place, leader,

etc. Be sure to send for these two Days of Prayer articles, NOW! Services at the Call will be spoken of next month. The Call will be issued free and all societies ordering programs will receive Cards until the supply is exhausted.

The girls of the Guilds will rejoice with us that, as this is being written (October 5th), the first copies of "Africa Today" have been received from the printer and all orders filled. How fine this book can be used with our groups this year! There is no booklet of suggestions for leaders, as the *entire* book is one of practical helps. Reference books such as "Africa and Her Peoples," 8 cents; "Black Treasure," 50 cents; "Friends of Africa," 50 cents; "The New Africa," 60 cents, must be purchased for the fact material. One or two will be quite sufficient. An excellent book is "The Golden Stool," price \$1.50. For any group which intends to use "Black Treasure" as a text book, there is a splendid booklet of "Suggestions to Leaders." This sells for 15 cents. "Africa Today" is priced at 40 cents and comes in paper binding only. Copies of the Tests are priced at 3 cents each, 2 for 5 cents. Single copies of the "Key to the Tests" retail at 3 cents each.

NOVEMBER is the month for the Woman's Missionary Society to stress the Study of Home Missions. "What Next in Home Missions," 60 cents paper, \$1.00 cloth, is the adult book. "Suggestions to Leaders," 15 cents each. At all the Summer Conferences, "Youth and The New America" was popularly termed as the answer to the question asked by the title of the adult book. This is the Youth People's book and sells for 60 cents. By the time this appears in print, we trust the "Suggestions for Leaders" will be ready. Price, 15 cents. "MEET YOU IN THE UNITED STATES" (and who among the Intermediate group does not want to do that?) is as attractive in content as the cover page. In paper it sells for 60 cents, in cloth \$1.00.

The July issue of the *Missionary Review of the World*, 25 cents, is filled from cover to cover, with facts on Home Mission work. Four maps, which will help to impress indelibly the historic be-

ginnings of missions in America, may be had for 10 cents. It is a big 10 cents' worth!

Frequent requests have been received for data about the Jerusalem Conference. The June *Missionary Review of the World* (from the two references made in this *Chat* to the *Review*, anyone can see the value of being a subscriber, so send your \$2.50 for a year's subscription to Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia) is devoted to an account of the Conference. In "Roads to the City of God," by Basil Matthews, will be found a graphic description of the way the delegates to Jerusalem met the problems presented and the decisions they reached. Price of this book is 50 cents.

Everyone who is studying any of the books on Africa is bound to be interested in biographical sketches of Africans. In "Sons of Africa," just off the press, by Georgina A. Gollock, an English woman widely known in race relations and Christian missions, will be found a unique col-

lection of biographies of outstanding Africans. "The product of a keen, informed, and generous mind, 'Sons of Africa' is a work both lively and noble." The cover itself sells the book. It was designed by a brilliant Negro artist and makes the book so attractive that it will be a most striking gift book as well as a volume for every booklover's library.

If you want a Home Mission play, "Beginning at Jerusalem" is a good one. Time, 30 minutes; 25 cents. The 1928-29 Supplement to the Catalog names most of the ones in stock. Free for the asking.

The November issue of the *OUTLOOK* contains the poems to be used in the presentation of the January program of the women's societies.

All societies please order from the Depository in whose district you are located. Headquarters, Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., and The Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Officers' Names and Addresses of Ursinus Classical W. M. S., Northwest Synod

Organized September 11th, 1928, at Melbourne, Iowa.

President, Mrs. J. Neuenschwander, Melbourne, Iowa.

Vice-President, Mrs. R. P. Kuentzel, Monticello, Iowa.

Recording Secretary, Mrs. J. H. T. Engelmann, Slater, Iowa.

Corresponding Secretary, Mrs. A. A. Johnson, Sheldahl, Iowa.

Statistical Secretary, Mrs. A. C. Hitz, Alleman, Iowa.

Treasurer, Mrs. M. C. Boysen, Melbourne, Iowa.

Departmental Secretaries

Literature, Mrs. Steiner, Monticello, Iowa.

Thank Offering, Lena Burrichter, Monticello, Iowa.

Organization, Mrs. C. I. Hounold, Slater, Iowa.

Girls' Missionary Guild, Alma Jacobs, Alleman, Iowa.

Mission Band, Mrs. Anna Osterhagen, Melbourne, Iowa.

Life Members and Members in Memoriam, Mrs. Emma Ambuehl, Monticello, Iowa.

Stewardship, Mrs. W. H. Bollenbacher, Melbourne, Iowa.

Around the World with the Thank Offering

At the request of the Educational Commission of the W. M. S. G. S., Dr. Casselman has prepared a lecture, containing 72 slides, showing the accomplishments of the Thank Offering. The pictures are accompanied by a typewritten lecture, and therefore, this impressive presentation may be given by any groups who have a stereopticon. "Around the World with

the Thank Offering" is now ready for use. The fee for rental is \$2.00 and return postage. Reservations should be made as early as possible. While this lecture would be splendid for a Thank Offering Service, it would be equally suitable for any other time of the year, for we are giving Thank Offerings every day.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

Read "The White Queen of Okoyong," W. P. Livingstone, to get the thrilling life

story of Mary Slessor, one of the important characters in the study for the January meeting. Price, \$1.25. May be procured at either depository.

Chapters six and seven of "Africa Today" are to be used for this meeting.

Have any girls of your Guild started writing that play? Read the Guild column in the October issue of the *OUTLOOK OF MISSIONS* for particulars.

Answers to Questions in September Issue

- 1—Abraham Shriver.
- 2—September 28, 1826.
- 3—The American Missionary Society of the German Reformed Church.
- 4—Rev. Charles E. Miller, D.D.
- 5—Rev. Charles E. Schaeffer, D.D.
- 6—Mrs. Lewis L. Anewalt, Mrs. Edwin W. Lentz and Mrs. John W. Fillman.
- 7—Church-building Department, Department of the East, Department of the Central West, Department of

Northwest, Department of Pacific Coast, Immigration Department, Department of Country Life, Department of Evangelism, Department of Missionary Education.

- 8—English, German, Indian, Hungarian, Bohemian, Japanese and Hebrew.
- 9—Urban, Suburban, Country, Immigrant, Social, Evangelistic, Educational.
- 10—Rev. James R. Reily.

New Organizations

Girls' Missionary Guilds

Potomac Synod—

York, Pa., Memorial Reformed. Organized with 13 members by Miss Ruth Kuntz.

Arendtsville, Pa., Zion Reformed. Organized with 5 charter members by Mrs. Murray Ness.

Newton, N. C., St. Paul's Reformed. Organized with 15 charter members by Mrs. W. C. Lyerly.

Pittsburgh Synod—

Greensburg, Pa., First Reformed. Intermediate Guild organized with 8 charter members by Mrs. D. J. Snyder.

Mission Band

Ohio Synod—

Detroit, Michigan, Trinity Reformed. Organized with 12 charter members by Mrs. F. W. Bald.

Delaware, Ohio, organized with 15 charter members by Miss Katherine Case and Mrs. E. D. Ewing.

A Welcome Christmas Gift!

A YEAR'S SUBSCRIPTION TO
THE OUTLOOK OF MISSIONS

Informing

Inspirational

Inexpensive

DO IT NOW!

Book Reviews

China: A Nation in Evolution. By Paul Monroe. Publishers: The Macmillan Company, New York. Price, \$3.50.

Dr. Monroe, in this exceptionally ably written volume, gives a clear, full and illuminating story of a great and powerful people. He very modestly claims that he had not in mind the "specialist" nor for those familiar with China, but that the book is for the average American, and we will add for the student anywhere. Within the fourteen chapters the author compresses a font of information that is simply marvelous. His thorough acquaintance with the Chinese people, their institutions, their economic conditions, their educational systems, their religions, their political changes, their foreign relations, their social needs, all these are set forth in the most concise and captivating manner. The volume is richly illustrated, contains a fine bibliography, and a copious index. Among the many late publications on China, this must rank as the very best. Being conversant with the past and present of this remarkable people, Dr. Monroe has been able to be so eminently fair in his descriptions, and this makes a perusal of the book worth while. Those identified with the work of Missions will wish to thank the author for this sympathetic and appreciative treatment of the missionaries. There is a warmth and a glow found in these pages that anyone will read with interest and profit.

The Pilgrimage of Buddhism. By James Bissett Pratt. Published by The Macmillan Co., New York; 758 pages. Price \$3.00.

It is a unique and interesting circumstance that an American author should have written such a complete account of Buddhism, beginning with a chapter on the founder, and following the faith through the ages, and different lands, down to the present time. During thirty years Dr. Pratt has made repeated trips to the Orient. He has studied sympathetically and minutely every detail of Buddhist thought and practice. He has sought the remote districts and significant temples, and carefully studied the life of the monasteries. Many very interesting incidents are related, which throw light on the mental attitude of the Buddhist. The author carries the reader along, and the interest grows, starting in India, passing on into each successive land; finally arriving in Japan; concluding with a chapter on Buddhism and Christianity.

Those who are familiar with Dr. Pratt's earlier work, "India and Its Faiths," which has "been called by a number of Indian thinkers and Oriental scholars the best book on the religions of India in their present condition that has yet appeared," will be aware of the charming style of the author, as well as the large fund of knowledge and experience at his command. The missionary to the East cannot afford to miss the attentive reading of this very comprehensive study of the most formative religion of the Orient.

With Best Wishes For Christmas Cheer
And A New Year Full Of Blessing

IS SENDING YOU

The Outlook of Missions

FOR THE COMING YEAR

THIS INTERESTING AND INFORMING MAGAZINE WILL HELP TO MAKE THE CHRISTMAS MESSAGE A REALITY, IN THAT IT WILL BRING TO YOU EACH MONTH THE GOOD NEWS OF THE PROGRESS OF THE GOSPEL OF CHRIST THROUGHOUT THE WORLD, ESPECIALLY CONCERNING THE INTERESTS OF THE REFORMED CHURCH IN THE UNITED STATES.

(Card sent to New Readers who receive the OUTLOOK OF MISSIONS as a Christmas Gift)

THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: 310 Schaff Building, 1505 Race Street, Philadelphia, Pa.

BOARD OF HOME MISSIONS

President,
Rev. Charles E. Miller, D.D., LL.D.
Vice-President,
Rev. C. B. Schneider, D.D.
General Secretary,
Rev. Charles E. Schaeffer, D.D.
Recording Secretary
Rev. Frederick C. Seitz, D.D.
Treasurer,
Joseph S. Wise
Superintendents,
Joseph S. Wise, Church-building,
Rev. James M. Mullan, Eastern.
Rev. John C. Horning, D.D., Central-West.
Rev. Edward F. Evemeyer, Pacific Coast.
Rev. T. P. Bolliger, D.D., Northwest.
Ralph S. Adams, Country Life.
Rev. Rufus C. Zartman, D.D., Evangelism.

Field Secretary,
Rev. William F. DeLong, D.D.
Attorney for the Board,
F. C. Brunhouse, Esq.
Members of the Executive Committee,
Rev. Charles E. Miller, D.D., LL.D., Rev. C. B. Schneider, D.D., Rev. Frederick C. Seitz, D.D., Rev. C. B. Alspach, D.D., Elder F. C. Brunhouse, Esq.
Members of the Board
Rev. Charles E. Miller, D.D., LL.D., Rev. C. B. Schneider, D.D., Rev. C. B. Alspach, D.D., Rev. Jacob Schmitt, Rev. Frederick C. Seitz, D.D., Rev. H. Nevin Kerst, D.D., Rev. Josias Friedli, Rev. J. C. Leonard, D.D., Elder F. C. Brunhouse, Esq., Elder E. L. Coblentz, Esq., Elder E. J. Titlow, Elder W. A. Ashbaugh.

BOARD OF FOREIGN MISSIONS

President,
Rev. Charles E. Creitz, D.D.
Vice-President,
Hon. Horace Ankeney.
Secretary,
Rev. Allen R. Bartholomew, D.D., LL.D.
Assistant Secretary,
Rev. John H. Poorman,
Treasurer,
Rev. Albert S. Bromer, D.D.
Legal Advisor,
Field Secretaries,
Rev. Jacob G. Rupp, D.D., Allentown, Pa.
Rev. Daniel Burghalter, D.D., Tiffin, Ohio.
Field Worker,
Miss Alliene S. DeChant, Hanover, Pa.
Medical Examiner,
Dr. John H. Dubbs.

Members of the Executive Committee,
Rev. Charles E. Creitz, D.D., Hon. Horace Ankeney, Rev. Allen R. Bartholomew, D.D., Rev. Albert S. Bromer, Rev. George W. Richards, D.D., LL.D., Elder David A. Miller, Elder J. Q. Truxal, Esq.
Members of the Board,
Rev. Charles E. Creitz, D.D., Rev. Allen R. Bartholomew, D.D., Rev. Albert S. Bromer, D.D., Rev. Frederick Mayer, D.D., Rev. John M. G. Darms, D.D., Rev. Albert B. Bauman, D.D., Rev. George W. Richards, D.D., LL.D., Rev. Edwin W. Lentz, D.D., Elder George F. Bareis, Elder William W. Anspacher, Elder Horace Ankeney, Elder David A. Miller, Elder J. Q. Truxal, Esq., Elder Henry C. Heckerman.

Meetings,
Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.
I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.
I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

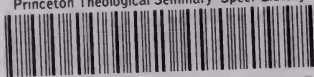
WOMAN'S MISSIONARY SOCIETY

President,
Mrs. L. L. Anewalt, Alto Vista Apartments, 1036 Walnut street, Allentown, Pa.
Vice-Presidents,
Mrs. B. B. Krammes, 14 Clinton avenue, Tiffin, Ohio.
Mrs. Irvin W. Hendricks, 259 S. Main street, Chambersburg, Pa.
Recording Secretary,
Mrs. Joseph Levy, Somerset, Pa.
Corresponding Secretary,
Mrs. F. W. Leich, 600 Elberon avenue, Dayton, Ohio.
Treasurer,
Mrs. R. W. Herbster, Prospect, Ohio.
Statistical Secretary,
Miss S. Elizabeth Zimmerman, 303 Diamond street, Berlin, Pa.
Executive Secretary,
Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race street, Philadelphia, Pa.
Literature and Student Secretary,
Miss Greta P. Hinkle, 416 Schaff Bldg., 1505 Race street, Philadelphia, Pa.
Director, Educational Commission,
Mrs. Irvin W. Hendricks, 259 S. Main street, Chambersburg, Pa.

Secretary of Girls' Missionary Guilds and Field Secretary of Girls' Missionary Guilds and Mission Bands,
Miss Ruth Heinmiller, 2969 W. 25th street, Cleveland, Ohio.
Secretary of Printing,
Mrs. Henry S. Gekeler, 3861 W. 20th street, Cleveland, Ohio.
W. M. S. Editor, OUTLOOK OF MISSIONS,
Mrs. E. W. Lentz, 311 Market street, Bangor, Pa.
Secretary of Thank Offering,
Mrs. F. R. Casselman, 518 Brown avenue, Butler Pa.
Secretary of Life Members and Members in Memoriam
Mrs. J. W. Fillman, 2213 Tioga street, Philadelphia Pa.
Secretary of Temperance,
Mrs. C. C. Bost, Hickory, N. C.
Secretary of Stewardship,
Mrs. John Lentz, 218 Broadway, Milton, Pa.
Secretary of Organization and Membership,
Mrs. Abram Simmons, 203 E. Washington street Bluffton, Ind.
Secretary of Central West,
Mrs. L. P. Back, Sauk City, Wis.
Historian,
Mrs. F. H. Diehm, 255 Hamilton street, Rochester N. Y.

I-7 v.20
Outlook of Misions

Princeton Theological Seminary-Speer Library



1 1012 00319 3077